



CHURCH MANAGEMENT

LOOKING FORWARD TO LENT



The Christ Centered Church

By FREDERICK H. KNUBEL

The Winning Way

By A. EARL KERNAHAN

The Double Tragedy

By JOHN D. CLINTON

The Message and the Man

By J. W. G. WARD

Increasing the Easter Offering

By E. E. PRESCOTT

The Man Everyone Should Know

By CARADOC J. MORGAN

Dollar Tips

Methods in Brief—Illustrative Diamonds

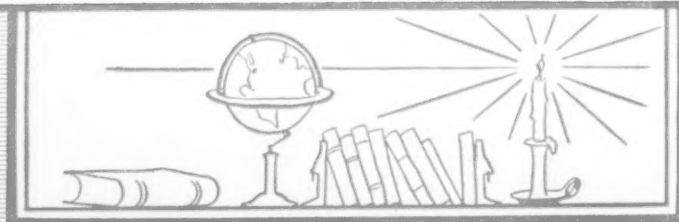
Editorials

FEBRUARY
1930



VOLUME VI
NUMBER 5

THE MINISTER'S PROFESSIONAL JOURNAL





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CHURCH MANAGEMENT

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"Isn't he dreadful," reiterated the girl. "I am glad that he is not my preacher."

"I will answer this, later," I said, as I shoved it under some papers. For the letter was from her home town and from the minister under whose preaching she had profited. I couldn't let her see her own preacher in this unfavorable light.

That preacher ought to thank me for the courtesy. He would, too, if I were in his parish. But I am far away. And some preachers must release temperamental inhibitions in literary channels.

WILLIAM H. LEACH.

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A Book often predicted, but never before produced. See page 397.



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Deagan Tower Chimes
 The Memorial Sublime

VOLUME VI
NUMBER 5

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration

Edited by WILLIAM H. LEACH

FEBRUARY
1930

The Ministry And The Man

By J. W. G. Ward, Detroit, Michigan

II. The Message and the Man



This is the second in the series by Dr. Ward under the general head of "The Ministry and the Man." In this paper he points out the difference between good preaching and catchy methods; shows that the real minister seeks to inspire rather than scold or rebuke, and suggests that back of all of the activities of the church the great need is for better preaching.

IN some of the old churches of Europe, the pulpit still stands—stands in splendid isolation. It is reached by a spiral stair or a flight of steps. And from this point of vantage, the preacher looked down, in more senses than one, on the people before him. Often enough he talked down in order to bring his words within reach of their intelligence. We have altered all that. Psychology has emphasised the need of contact if power is to be transmitted from speaker to hearer. Consequently, the pulpit has been re-modelled or even superseded by an amplified reading-desk. That may be all to the good. If it has removed an impression of aloofness, austerity, and separation between the pulpit and the pew, that is an incalculable gain. Preaching has become more intimate. It had to be! A man's "divinity" is conditioned by his humanity, and deep sympathy with, as well as knowledge of, the needs of mankind is necessary to effectiveness.

Yet we cannot but wonder if, apart from all architectural changes, the pulpit has not been lowered or even supplanted by something less potent. To scan the advertising columns giving the themes for the coming Sunday, may be

both bewildering and humiliating. No man in his right mind could condemn preaching to the times. But the craze for catchy titles, the avowed intention of speaking on some unsavory book, the announcement of a discourse on a controversial political topic or on the life of some public man, creates a feeling that only the crowd counts, and popularity at any price is the church's policy. In common fairness, we hasten to admit that these are extreme cases. For every subject calculated to tickle the ears of the groundlings, there are three or four quite evidently of a high order. The pathetic thing about the former is, however, that they not only fail to fill the church with earnest-minded people, but also they cheapen religion and convey the idea that we are at our wits' end for topics. We do not know what to preach!

That supposition is, without question, wholly false. Paul was not alone in saying, "woe is me if I preach not the Gospel." The divine call, the spiritual endowment, the almost irresistible impulse to preach, that every true servant of God has experienced, is proof that there was a definite commission behind it all. He was sent forth as a messenger of Christ, to declare the love of God as

revealed in Him. That deals with the basic principles of human life—the soul's relationship to the Almighty. We trace this through the Old Testament from earliest time—as Lowell puts it:

"Since the first man stood God-conquered

With his face to heaven upturned."

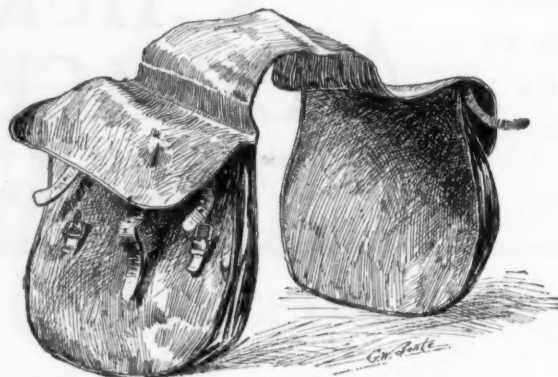
As we read the prophetic writings, no less than the devotional literature of the Bible, the consensus of opinion is that sin is a dire disease calling for healing; that it brings estrangement and degeneration in its wake; that the divine love and mercy, inexhaustible and purposeful, seek to reclaim the race. Then, with the progressive revelation, we come to the fulfillment of the Messianic hope. With Greece, Rome, and Judaism preparing the way, "in the fulness of times" Christ is manifest. He fulfils the prophecies; He fills full the ancient concepts with a new and richer meaning. Through the preaching of the Apostles, the Christian faith with its power to change character, exalt and transform all human relationships, has been handed down. And this—the timeless Evangel—is the theme we are required to declare.

That is so obvious that it hardly needs setting down. But the problem so many

ministers are facing today is that the Good News has ceased to be "news." So a man feels himself on the horns of a dilemma. Either he must take a subject of a popular (and possibly non-religious) nature, or preach to empty pews. And both seem equally fatal to his own peace of mind and success. We do not, however, admit the alternative. It is more imaginary than real. The fact is, we and our work are being taken at our own valuation. A distinguished scientist said, a few years ago, that the modern man is not worrying about his sins. That is simply not true. If, as we are repeatedly told, human nature is always the same, then we may be sure that deep in the normal human heart, there is a longing for pardon and peace, happiness and well-being. This springs from a feeling of alienation from God. We agree that it is not made as articulate as in a bygone day. Men as a whole, no longer describe themselves as "miserable offenders." That does not mean they are not, at some time or other, concerned about their spiritual state. Nor are they in the mass as stoutly opposed to the church as the secular press may make out. Indifferent to it? Probably. Critical of it? Very frequently. Yet in the grave crises of life, when sickness, sorrow, or grim tragedy penetrate their armor of supposed carelessness, many turn to the Christian minister for the help, comfort, and support he alone can mediate to them. As Sir Harry Lauder, on the death of his only son, confided to a friend of ours, "when a man gets a blow between the eyes like this, there are only three things left to him: drink, despair or God—and I'm finding all I need in Him."

If this be true, how is it that the average mind regards the sermon as a weariness to the flesh? It has become the synonym for dullness. The attempt to elicit interest by the questionable methods to which we have alluded is an admission of that. It is more: it is a valiant, if mistaken, effort to remove that slur from the message of faith. But we believe there is a more excellent way. It is absolutely necessary to preach to the times. Happily it is possible, as some of the outstanding ministries of today prove, to do so without lowering the tone of the pulpit, without cheapening the message, or debasing the art of preaching.

Preaching is an art. That is axiomatic. Yet true art excludes the vulgar and unworthy. It interprets the divine and exalts the human; it bodies forth things that are pure, lovely, and of good report. And the man who has caught the spirit of Christ, who has seen a vision of His kingdom, who has experienced the redemptive effects of grace, will be able to understand God's will and man's need. He will not scold, but inspire. He will



MINISTERIAL EQUIPMENT

Few ministers of today are familiar with saddlebags so essential to the circuit rider of days gone by. Here are shown the saddlebags of Freeborn Garretson, Methodist preacher. The illustration is used by courtesy of the Methodist Book Concern and is taken from a book now out of print entitled "The Making of the Book Concern."

impart hope and courage. By not "scorning" others continually, he will score. Sane and strong, bravely facing his own troubles, he will communicate insensibly the secret of his serenity. He feels the weariness of men's hearts; he knows where rest can be found. He is conscious of the ceaseless drain on human strength; his desire is to bring reinforcement to mankind. He knows how the enslaved long for freedom, the sorrowful for comfort, the depressed and baffled for encouragement and help. Thus the practical value of the Christian faith for daily life is demonstrated. By banishing the spectres of fear and worry, it enables a man to work with new resolve. It kindles the fires of high resolution; it awakens the desire to achieve; it liberates life from the shackles of evil and at the same time, gives power to translate wishes into deeds.

There is no need for the sensational and the outre. Nothing can take the place of Christ's grace in human life. Therefore, with this deep conviction, the preacher can concentrate on his task. He can leave the vulgar to the amusement-caterer who has often no thought beyond the box-office. There is always the chance that the jaded and satiated will turn from their diet of husks to the bread of life. But, in any case, the consecrated servant of the Highest has the satisfaction of seeing others finding once more the joy of living, their hearts stabilized amid the vicissitudes of the days, and their service becoming a sacrament to God, in which the ideal dominates the material.

Truly, this were a consummation devoutly to be wished, but is it anything

more than indulging in rosy optimism? We believe it is well-based. It is contingent on a willingness to face facts, to meet the situation that has arisen during the past ten years, and to use every available means to reach the goal. For one thing, a sound training that only begins with the completion of the college or seminary course is essential. There are a few men who severed their connection with hard, systematic study and analytical thinking when their diplomas were handed to them. They still read steadily—magazines, newspapers, detective fiction, and a score of other publications of a similar important nature. These may supply homiletical material of a sort. But the latest findings of competent biblical scholars, the theories of the scientist and economist, the culture and guidance of acknowledged leaders of thought—well, life is so crowded that one cannot read everything of this kind and so one compromises by reading nothing!

Happily, such men are rare. There is an increasing number who make a genuine effort to keep abreast of modern thought, and whose preaching is as intellectually satisfying as their sermons are sound in construction. It is to these, however, that the lack of response on the part of the pew is both mortifying and tragic. They put their best work into their productions, yet, without anything of wounded vanity, they finish the day with the deepening conviction that they are casting their pearls before—an unappreciative audience. Where does the fault lie?

(Continued on page 354)

Winning Sunday Evening Programs

By William Hamilton McKirdy, Morristown, New York

These programs were worked out and used in a village program. There will be ideas in them that you can turn to good account in your own church.

IT is an acknowledged fact that the Sunday night service has become a great problem of the church. We have watched the well-filled churches of a Sunday night in years gone by dwindle down to a mere handful in our day. Why this change? We are at once reminded of the new age in which we live; an age of travel with the coming of the automobile, and the convenience of entertainment in the home by means of the radio. Other things might be mentioned as helping to make the Sunday night service almost a thing of the past.

In the face of these things the Church has been trying to keep up this service, believing it to be an all-important one, and a suitable ending to the sacred day. Yet, in her attempt, she has been rewarded only with the faithful few. Such conditions have caused the average church to ask what can be done about this, and how remedy it? How can we secure a congregation making it worth while to continue the evening service? Since it has become a problem we have no doubt watched various schemes launched in an effort to arouse fresh interest among the people. There has come into prominence within recent years, among some churches, the changing of the hour to five o'clock, in place of seven-thirty or eight o'clock, and having what is called a Vesper service. Others have kept to the regular hour and made much use of the stereopticon. Even these have not brought forth the desired results. In a further attempt to regain the people, programs of a varied character have been used. In facing the situation from the view-point of the church which I at present serve, a few words may not be out of place.

I think it can be truthfully said, that in respect to the people who regularly attend our morning service, it requires no special program to bring them to the evening service. I believe our Sunday evening service of a regular character has as good an average attendance in proportion to its membership as some churches of larger membership. Our membership is well represented at the morning service and in the evening we average about forty or fifty, out of a membership of a hundred and thirty-two. In other words about one-third of our membership attend the evening

service. Our problem is more along the lines as to how we may interest those who attend neither morning or evening. To this end we have put on special Sunday night programs, hoping to gain the outsider or those who have grown cold to the things of the spirit. There is only one reason for an evening service and it is the same as justifies the morning service—that is **WORSHIP**. If the evening service is a necessity, we ought to be able to maintain its interest without introducing the novel or spectacular. It ought to be as worshipful as the morning service. While it may differ in many ways from the morning service, it ought not to lack the worshipful spirit. Lack of this may be the reason why many fine programs fail to keep our audience,—the reverent worshipful spirit was not found there.

With this in view, the following in brief outline are some of our Sunday evening programs, all of them original in plan and composition. The purpose behind all our programs has been to give others something to do.

No. 1. An All-Together Night.

In this service, the idea was to have every department of church work represented. It took the form of a Candle-Light Service. The Theme:—We are Laborers together with God. 1st Corinthians 3: 9.

The candles were set on the table. Three large candles and six small ones on either side of the large ones. The three large candles represented, (1) Christ, (2) Church, (3) Minister. The twelve small ones the disciples. Those taking part sat in the front seats of the church, and each had a candle.

All lights out, the service commenced with a solo sung by a lady, "The whole world was lost in the darkness of sin, the Light of the world is Jesus." At the word "Light," the pastor lighted the candle representing Christ. Then he spoke of the Master's need of helpers, at the same time lighting the candles representing the disciples. Still the work grew till the church was organized (light candle representing the church). This growth involved the need of pastors (light candle representing the minister). It was shown that the pastor must have his workers if the church was to fulfil her task. As the differ-

ent departments were mentioned the one representing that particular department came forward and had his or her candle lighted, and then faced the audience. Each in turn did this. All candles were lighted from the candle representing Christ, the source of all Light.

The pastor then extinguished all lights; the church was in darkness for a moment, when an illuminated Cross threw out its Light and a solo was sung, "I gave my life for thee, What hast thou given for me?" The audience rose and the benediction was pronounced.

No. 2. A Favorite Hymn Night.

A very helpful worship hour was the "Favorite Hymn" Night. In this service, instead of the pastor giving the history or story of certain hymns, he arranged it that others of the congregation should take part in the service.

The method used: The pastor wrote out the story of the hymns and distributed them to certain persons throughout the audience. He numbered them so that there would be no calling out of hymns or names. After the story was told the hymn was sung. Three hymns were given in this way, after which the pastor gave a ten-minute talk on the value of music and song in the church. Three other hymn stories were given.

The fact that the people in the audience took part made it interesting. Those reading or telling the story did not come to the front, but stood up in their seats and took part.

The pastor was careful to choose only good readers and those who would give good pronunciation.

No. 3. A Men's Night.

This proved a very profitable night. The entire service was in charge of the men. Not only men who were regular in attendance at church, but some who had grown cold or lost interest were secured for this service. Of all the men approached by the pastor none refused. There were some who were hesitant in deciding, but finally accepted their part. The chairman was one who for a number of years had been irregular at church. One read the scripture, another gave out the hymns. Three ten-minute addresses were given by men who were active in church work. Those addresses were timely and interesting.

One man, a member for over fifty years, gave an address on (1) The church of the past and the present. He traced the church as he knew it; the changes within the years and faithful services still rendered today. The second address was by a young man on (2) The benefit of the church to a young person. This was very helpful and encouraging to those who work with the young. The last address was on (3) The department of the church that has helped me most. The one who gave this address admitted the difficulty of the subject. He had been helped in many ways by every department, but being Sunday School superintendent for many years, he had to give the laurels to that department. He had been helped in trying to help others into the Christian life.

No. 4. Young People's Nights.

These are not nights suggested by any Church Board programs or special occasions. But just regular Sunday evening services when the pastor harnesses the young people to a little extra work.

(a) A service conducted throughout by young people, each given the part most suitable to him, and short addresses by two or three. Sometimes the young ladies, only, took charge, at other times the young men.

(b) Another helpful service is a "Delegate Night." When the Christian Endeavor sends a delegate to a Convention, instead of the delegate giving the report to the society alone, it is made the occasion of an evening service. Here the members conduct the service and the delegate gives the report. In this way, the church learns what is being done in the interest of the young people, and the local church sees them training in Christian service.

(c) Stereopticon Night. We do not use the stereopticon a great deal. As a rule, our Christian Endeavor takes up a mission study book besides the regular topics. After the book has been studied, an evening service is held, conducted by the Christian Endeavor members, and a brief review of the book is given. Pictures in connection with the field studied are shown, and in this way, the service proves a profitable evening both to the young and the general congregation.

All those things which are now held to be of the greatest antiquity, were at one time new; and what we today hold up by example, will rank hereafter as a precedent. *Tacitus.*

When ancient opinions and rules of life are taken away, the loss cannot possibly be estimated. From that moment we have no compass to govern us; nor can we know distinctly to what port to steer. *Burke.*

The Ministry and the Man

(Continued from page 352)

Refusing to prostitute his high office to the base ends of mere popularity, it is conceivable that the minister may yet defeat his own aims by the high level on which he continually preaches. By that, we do not imply that the height has anything to do with it; it is the fact that it is a level. He may have become monotonous unconsciously. There is a certain sameness in all his discourses. The reason is not far to seek. He is dealing with subjects—doctrinal, expository, critical—that appeal most strongly to his own type of mind. Therefore, there being so many differing minds he is not reaching others. A given string may be musical enough in itself, but even the most indulgent gets tired of listening to the man who plays on one string indefinitely. One minister eschews the florid and metaphorical. Similes are sinful and analogies seem anaemic. He knows where he wants to go, and therefore takes a direct course to it, without pausing to cull flowers by the way, or point out the wide-rolling landscape, dotted with homesteads and adorned with noble trees. Consequently his effort is about as fascinating as a straight, concrete road, without a bend. And while he will assuredly reach his destination, he will have possibly lost seventy-five per cent of his companions in transit. Another man may know the point he intends to reach, but no one else does, for he stays so long showing where the road runs, or stops so often to pick this flower and that, or to enlarge on the beauty around him, that his people have lost heart-half-way.

Surely there is some better method. He can expound a text without pounding the soul out of it. It may be desirable for the student to know just why a certain word in the Hebrew was employed, or why a given Greek verb was used by the Apostle. To those who are interested in such things those are the things that are interesting, but frankly, our congregations are not concerned about them. It is the botanist's business to dissect a bloom into petals, stamens and pistils, but the average man would rather admire the rose intact—and would get more pleasure from it. When it is impossible to deal with that tender episode of Christ's conversation with Peter on the lake shore, without marring it by a dissertation on the different words translated "love," no wonder people get bored with hair-splitting. It reminds us of an announcement made in Church that the Board were particularly asked to meet after the service. A stranger turned up at it. He was asked, rather plainly, if he were one of the Board. His reply was, "Well, after listening to

that sermon for forty-five minutes, I should say I am."

Variety is the spice of life; it is the secret of effective preaching. A "three-decker" sermon is good, but even the ships of one line, all painted alike, will show variation in size and build. And to construct every sermon on one plan is ridiculous. Why not take a whole chapter, or even a book of the Bible, and expound it as a unity? Now and then a short series may have a cumulative effect, as well as giving an opportunity for connective teaching. Three or four, at the outside, may be taken. The man who preached twenty sermons on the Epistle to the Romans was guilty, not only of cruelty to animals, but also of gross stupidity.

People are fond of biographies. Then why not capitalize that, and give the life-story or a character-study of some scriptural figure? We live in the moving picture age, when a story is made to live before the audience. That shows the appeal that the concrete makes, and in the parables of Jesus, even some of the miracles duly placed in their right setting, there is a wonderful field. The Old Testament shows up the frailties and foibles of mankind; it yields also stories of adventurous voyage for the discovery of truth that never fail to arouse interest; the New Testament maps out the El Dorado of boundless treasure that man is meant to find.

In these ways monotony in the message can be avoided. And both preacher and hearer find a welcome change in both atmosphere and viewpoint. There are some things, however, that although the vehicle may be altered, remain unchanged. There must be luminous faith and sincerity. Declaring the whole counsel of God to man, the minister will strive to hearten and encourage, to exalt and ennoble, to breathe anew the breath of life into human souls. Then, without dogmatism, yet with the sublime certainty of one who has experienced these things, without any air of infallibility, yet with conviction and grace, he will preach the timeless evangel to the times. And to his delight, a new glow shall fill his soul. There will be a buoyancy and zest that will color his presentation of truth. They will ring in the tones of his voice, gleam in his eyes, light up his personality. The two-fold mission of the prophetic office shall be fulfilled: God will be brought near to men and men to God.

A copper plate, with almanacs
Engraved upon't; with other nacks
Of Booker's Lilly's, Sarah Jimmer's,
And blank schemes to discover nimmers;
A moon dial, with Napier's bones,
And several constellation stones.

Butler.

The Cathedral At Cologne, Germany

A Te Deum In Stone

By Henry H. Barstow, Auburn, New York

ON Saturday, July 21st, 1928, we rode about Cologne, Germany, in an autobus, getting what someone has called a "bus-eye view" of the city. The courier, facetious in three languages, German, French and English, summed up for the little league of nations in his conveyance the spiritual and spirituous features of the city in these words, "Cologne has forty Catholic Churches, four Protestant, two Jewish, and twelve hundred and fifty beer houses—everybody satisfied."

Coming down the classic Rhine the day before, our first view of Cologne from the steamer showed us the largest city in Germany in area, looking but little different from any other great metropolis except in one notable respect. The great Cathedral looms above every other building like a vast mountain dominating its surrounding foothills. It is so huge as to seem quite out of proportion either to any rival or to the city as a whole. One other structure alone we noticed that could share its dominance, the great Hohenzollern Bridge that crosses the Rhine directly behind the Cathedral. It is built like a huge fort

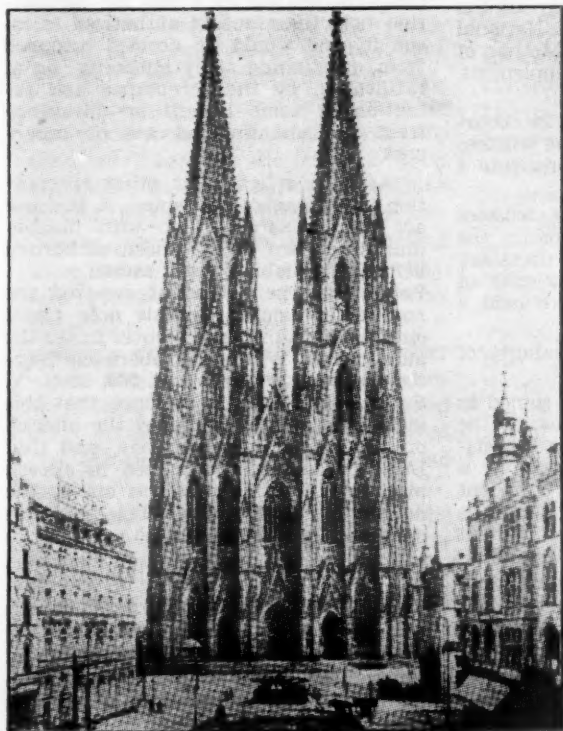
without a touch of the grace and beauty of the French bridges over the Seine. Four massive towers and four big Hohenzollern emperors on horseback, one at each corner of the bridge, add bluff and bombast to the general effect of grim, overpowering frightfulness that marks every line and color.

The Cathedral and the Bridge—symbols of a great past in church and state from which the last ten years have so largely drained the force and meaning, but not wholly. The Hohenzollerns today, with their great stone horses, stand unheeded. But the stone statue of St. Peter at the entrance of the South Transept of the Cathedral still holds the spirit of its devotees under the power of the keys in its hands. Approaching the Cathedral from the front entrance on the West one senses the spirit of the Gothic architecture of which this building is said to be the most renowned example in Europe. The two towers, soaring over 500 feet upward, carry the eye with them, symbolizing the uplift of soul that mediaeval architecture aimed to achieve. One feels the simple unity of the effect produced.

the reader turn to that historic anthem of the church and compare its familiar references to angels, cherubim, seraphim, apostles, prophets, martyrs, the Virgin, saints, servants, the holy Church, the people, etc. Note its classic expression of worship to Father, Son and Holy Ghost, its awe-stricken attitude of humble dependence and need of forgiveness, mercy, help and redemption, and finally of soaring trust and praise. The two are one in spirit and purpose, the one expressed in imperishable stone, the other in immortal music. Both come out of the far away past which today seems remote not only in time but in reality and value. We live in an age when the temples of industry overtop the shrines of the soul.

We are constrained to believe that like the Hohenzollerns on the bridge this influence shall also pass away and the message of the Cathedral still survive.

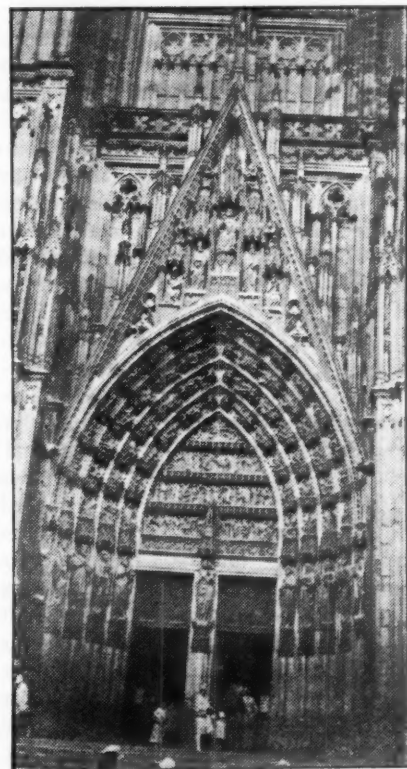
The history of Cologne Cathedral involves a long, long tale of human vision, sacrifice and disaster; of renewal, piecemeal addition and heart-breaking devotion. As early as 873 A. D. a church



The Cathedral at Cologne

Closer examination reveals the marvellous complexity of the means by which that effect is accentuated. Between the bases of the two towers is the main entrance topped by a huge Gothic arch. We counted in that one arch not less than one hundred carved human figures, prophets, apostles, saints, angels, martyrs. We also counted, big and little, not fifty Gothic arches, similarly figured, on the front of the Cathedral alone. The same prodigality of statuary and symbolic ornamentation prevails within as well as without the building. One stands reverent and amazed before such evidence of devotion to religion, however it may be expressed.

The Cathedral truly is a "Te Deum in Stone." Let



Detail of Front Entrance

was completed on the site of the present building. The Normans wiped it out with many others like it. Another building was destroyed by fire in the twelfth century. Archbishop Engelbert decided to build again but he was murdered in 1225. So it went for centuries. Legendry and tradition have woven their spell of romance and tragedy into its poignant story. The shifting tides of popular approval and disapproval affected its progress. The French at one time were barely stopped from its utter destruction. Varying standards of architectural art have left their disharmonizing effects here and there. Not until 1880 was the work really completed, when Emperor William I, surrounded by the whole royal family, and most of the princes of the empire, laid the copestone with due ceremony and amid nation-wide rejoicing.

The Cathedral possesses an irresistible lure. Though we were in Cologne but parts of three days we returned to it often. The interior soars from the floor of the nave up 200 feet to the arched roof which is supported by fluted columns that lift one with a mystical inspiration. The main aisle through the nave from the front entrance to the back of the altar is 444 feet long. On each side there are two other aisles much lower and more simple. The main aisle of the nave is too high for ordinary imagination to follow. It is perhaps like some of our sermons that some people say "go over their heads." The side aisles are more attainable. Rome is a wise old mother and understands human nature pretty well. She provides for all grades of intelligence.

The Cathedral also has a bell weighing 25 tons and rung by electric power. It was made from metal taken from French cannon. It was presented to the Cathedral by President Ebert. Rome is also much up to date—in all but her theology and spirit. Any attempt at description of the numberless chapels, shrines, altars, paintings, and windows, would carry us into an article suited only to an encyclopedia. Cologne is typical in ground plan, general details and architecture of most of the European Cathedrals. It occupies in relation to Germany about the same place that Milan does to Italy and St. Paul's to England.

On Sunday we attended the service of the Mass. The place was thronged with a duplex crowd of real worshippers and rambling tourists. People were coming in and going out and walking about, but the service went on as if it made no difference whether anyone was there or not. The service was gorgeous, impressive, full of the pomp and glory of Rome, and given vastly added effect by the simple majesty of the building. We did not understand it and got little from it. We got more from watching

the people who were following it in what looked from the sidelines like an attitude of real worship.

The most impressive thing about them was the undivertible attention, interest and reverence displayed. No attention was paid to the rambling and none too respectful tourist crowd. The faces of the worshippers were set toward the altar and seemed wholly absorbed. Imagine a crowd of people wandering up and down the aisles of a Protestant American Church and their effect on the worshippers. How many of us as preachers could go on with a service under such circumstances? Nothing need be assumed as to the ethical or spiritual values in such a situation as we saw in the Cologne Cathedral. Much can be said for the attitude of reverence and attention.

Religion is like oxygen, it combines with many elements to produce many combinations which without it would be impossible. It is the fire material of

the spiritual world. It refuses no combination that will give its peculiar qualities expression and value. It were futile indeed for water to quarrel with quartz. Both contain oxygen. Water is the most common of liquids and quartz the most common of solids (See "Standard Dictionary" under "Quartz"). Water will not float quartz and quartz displaces water. They seem to have nothing in common.

So religion has its infinite individual and social combinations and expressions. They seem hopelessly diverse and inharmonious. But the great common Spirit Divine is veiled with them and in so far as they have any true values for human life they owe them to His indwelling fire. Let not Protestant too readily judge Catholic, nor Catholic excommunicate Protestant. The Cologne Cathedral and the New England meeting-house each have their place in the functioning of religion. The "Te Deum" belongs to both.

Execution Of Notes By Church Corporations

By Arthur L. H. Street

ONE who sued on a note signed by the president, secretary and treasurer of a church corporation fell short of proving that the corporation was liable, held the New York Supreme Court for Erie County in the case of *Parucki vs. Polish National Catholic Church of the Holy Mother of the Rosary*, 186 New York Supplement, 702.

The first point decided by the court was that where there were nine trustees provided for, it took five to constitute a quorum. The opinion adds:

"The fact that not all nine trustees were acting as such did not change the requirements that five were necessary to constitute a quorum. A majority of the legal number is required to hold a meeting."

On the question as to the validity of the note, the court said:

"The fact that this note was signed as it was does not make its issuance the act of defendant. Proof that a promissory note, purporting to be made by a corporation, was signed by its president and secretary, does not show that it is the note of the corporation, without proof that it was made by its authority. . . . Even if it be held that such proof would be prima facie evidence that the note was authorized, such a holding would not avail here, because full proof was made by the plaintiffs as to how and why the note was given. The general rule is that a recovery cannot be had against either a religious or business corporation, on commercial paper, unless

the evidence warrants a finding, not only that the paper was issued by officers of the corporation, but that its issuance was authorized by the by-laws, or by resolution of the board of directors, or by a course of dealing by which the corporation held them out as authorized to issue it, and would be deemed estopped from questioning their authority, or of ratification by the acceptance and retention of some benefit or advantage from the unauthorized act or otherwise. . . .

"As to a religious or other corporation not engaged in business, a business act which charges them with liability must be shown to have been authorized before the liability will attach. . . . Proof that the defendant received the money represented by this note might entitle the plaintiffs to recover under the authority of *Wilson v. Tabernacle Baptist Church*, 28 Misc. Rep. 268, 59 N. Y. Supp. 148. There is evidence that this money was borrowed to pay the interest on the defendant's mortgage, and that Bishop Kaminski announced in church meetings that this note was one of the defendant's obligations. This evidence does not show that the \$700 was used to pay the interest on the church mortgage, nor does the announcement in a church meeting that this note was a church obligation and the acquiescence of the congregation constitute a ratification. Neither the priest nor the congregation represented the defendant in a business transaction. The board of trustees, acting as a board, alone could bind defendant by a contract or by an admission."

Best Teaching Methods With Church School Adults

By W. Edward Raffety

Professor of Religious Education, University of Redlands, Redlands, California

THE most commonly used methods of teaching adults in the church schools are: (1) The question-and-answer method, or recitation method, (2) the assignment-and-search method, (3) the problem-discussion method, (4) the project method, and (5) the lecture method.

Where the adult church-school work is organized on the Commission Plan, previously fully discussed in this series of articles, Commission One will function in this field of teaching methods.

Some methods which are most helpful with children and young people have little, if any, value with adults, such as handwork, and handwork projects, use of pictures, certain types of story telling, dramatizations, and the routine or written recitation.

At this time, we will consider briefly three of the methods above referred to and treat more at length the first and the fifth of these.

The Recitation Method

Very few classes of adults respond readily to the constant use of the question-and-answer type of teaching. For the most part, these are classes of the old order which have been brought up on it, and monotonously submit because the teacher is a move-in-a-groove specialist, and never teases the class into any real, high grade, independent thinking. The call to high adventure has never been permitted to enter even the outer ear, because the teacher never challenges the class members to think beyond the few Bible verses for the day.

Have you ever heard of this method being called the Q. T. method, which means Quiz-and-'Tis? When in its most mechanical form, it resolves itself into questions put to the class in the very words of some quarterly, and the answer being read from some indicated verse of the lesson. Let us hope that this obsolete practice may be given up entirely.

To some who insist on following the recitation method exclusively, we offer the following suggestions in the hope that its wiser use may make for more efficient teaching:

Marks of good questions: (1) definite, (2) short, (3) clear, (4) Positive, (5) constructive, (6) logical, (7) wide-awake, (8) dignified, (9) diverse, (10) penetrating.

Cautions to teachers about questions:

(1) Avoid questions with implied answers. (2) Avoid the too frequent use of elliptical questions. (3) Don't name a class member, then aim the question; better put the question, then "shoot" in unsuspected directions. (4) Don't interject your own comments in the midst of your question, thus making it long, and involved. (5) Avoid routine rotation in placing questions. (6) Ask important questions, i. e., ones which will arouse thinking on the duties and privileges of living the Christian life. (7) Avoid the slightest show of impatience with stupid replies. (8) Don't be so eager for correct reply that you hurry the matter by answering your own questions. (9) Avoid such simple questions as require only "yes," or "no" for an answer. (10) "Finally, brethren," never be guilty of being a slave to printed questions in a lesson book. Such mechanical, medieval practice has killed many a class session.

Best kinds of questions for adult class teachers. Most adults prefer adult treatment. Therefore: (1) Ask questions which arouse curiosity, which put those adults on their mind-mettle; e. g., Why did Jesus choose only twelve disciples, and one of them a traitor? (2) Ask questions which send those adults down through the halls of memory searching for past treasures; e. g., Name the twelve disciples whom Jesus called, or trace the events in Paul's second missionary journey. (3) Ask questions which lift those adults into the higher reaches of imagination; e. g., If Jesus walked the Judean hills and Galilean shores today, would He pick out for His immediate followers the same sort of men, and would he choose women for some of the twelve? (4) Put to those adults questions that stir up their reasoning powers, that force them to marshal judgment and think through to logical conclusions; e. g., If the inner circle of the twelve; viz., Peter, James, and John, were such valuable members of Jesus' cabinet of counsellors, why did He not hunt until He found nine more such men? Or, why did Paul take the attitude he did concerning women in the churches? (5)

Send your questions like an arrow straight into the conscience of those adults; e. g., Was there ever a time in the world's history when Jesus counted more heavily

upon His disciples, and should I follow Him at all times regardless of consequences? Has He a right to claim fullest allegiance? How dare I fail Him at any time?

The Assignment-and-Search Method

Some adult class lessons lend themselves to assignments of topics for research and report. Efficient teachers looking ahead excel in this type of teaching.

Suggestions for making this method an effective teaching instrument: (1) The teacher must have peculiar insight into topics worth assigning. (2) Best sources of information should be known by the teacher. (3) Source-materials should be made easily available to students. (4) The assignment must be clear to both teacher and taught. (5) The pupils' choices should be conserved as far as possible. (6) Teachers should encourage timid pupils by making easy assignments and lending all possible aid. (7) Length of report wanted should be approximately determined by the teacher. (8) Time when report will be due should be made plain. (9) In the course of time, all students should have assignments, (10) Be sure assignments and reports thereon will actually raise and re-enforce great life-satisfying truths. (11) Assignments made should be recorded and called for on time. (12) Assigned topics due but delinquent should either be briefly covered by the teacher or dropped altogether. Do not let left-overs interfere with the class session progress.

The Problem-Discussion Method

This is a par-excellence method with adults, if wisely used. At its very heart, when well done, is the research-and-report method, briefly treated above.

Meaning. The problem-discussion method in an adult church-school class is directed but free conversation on some well selected question or problem, which arises in the individual or social experience of class members, with the definite purpose that a satisfactory solution be sincerely sought. It is a practical attempt to lift up life situations where

Christian truth can positively function in offering the best way out.

Purpose and procedure. (1) To raise an outstanding problem. (2) To produce several probable solutions. (3) To decide on the best solution. (4) To discuss this solution, pro and con, thoroughly, and (5) to reach such a final conclusion as will righteously affect the conduct of every class-member.

Advantages. (1) Creates vital interest at once. (2) Calls everybody in the class to do some clear thinking and some helpful participating in the class session. (3) It permits an array of truth-findings from every area of human interest, and from every age in human history. (4) It creates a broad tolerance and sane respect for the opinions of every class-member. (5) When free from bigoted, narrow provincialism, it makes finest contribution to the total class thinking. (6) It therefore tends to extend horizons far beyond one's own round of living, and to bring into review age-long experiences of the race. (7) It puts a keen edge on the wit and wisdom of all who participate in the discussions, and forces clear-cut reasoning. (8) It drives its users to reach conclusions logically, and such conclusions as will offer workable and worthwhile solutions.

Most effective: (1) When there is a tactful, resourceful leader. (2) When the problem is a natural, unforced one actually needing solution. (3) When the conclusions reached bring concrete help for the life conduct situations of class members, so that their every day living may be enriched by the truths that set men free.

The Project Method

This method at its best cannot be used effectively, except in smaller student-minded groups of adults. It is highly commended for mature young people acquainted with the laboratory method of educational procedures. Readers are referred to the splendid contributions made by Erwin L. Shaver along this line. Certain adults could profit by adapting to adult needs the most fruitful suggestions made by him in setting forth the principle, and in setting up concrete projects.

Later in this series we treat fully the subject, "Service Projects for Church-School Adults." This will involve some attention to the project idea itself.

The Lecture Method

So many adult class leaders are now using, or seriously thinking of using the lecture method, that we here give to it a more lengthy treatment.

Advantages of the Lecture Method

One. More pupils can be reached with the teaching message. This advantage needs no argument. There are large church-school classes of men or women

"Lovest Thou Me More Than These?"

JOHN 21: 25



Rev. Adrian J. Edgar of the First Methodist Church, Arlington, Nebraska, writes us using a letter head like this. The scripture passage appears at the top and the substitutes for religion on the side. The cuts we used are reduced from the original about one-third. If you have any use for the cut which appears at the left, Church World Press, Inc., publishers of this magazine, will be glad to send an electro to you upon receipt of one dollar.

being taught every Sunday that run into the hundreds in enrollment for each class. Last summer it was the writer's privilege to participate in a session of the largest men's class in the world, enrollment beyond three thousand, with an average attendance straight through the year of more than two thousand. We are thinking of a class of women that numbers more than fifteen hundred present most Sundays. There are many adult classes in the United States beyond five hundred in enrollment.

Second. Not only can more be reached through the efforts of one teacher, but more truth can be presented than is possible by a series of uniform lessons and discussion methods, which, of necessity, limits the body of teaching materials offered.

Third. Then, too, wide horizons of Christian truth are in the sweep of the

class lecturer. He is not only at liberty as to the amount, but likewise can offer a variety of lesson materials. Scripture passages never selected by the former International Sunday School Lesson Committee are his for the choosing. Neither Uniform nor graded lessons have yet "burnt over" vast areas of Bible portions fruitful for the consideration of adults.

Four. A teacher-lecturer can have greater freedom in the manner and method of presentation of the subject matter chosen. Popular turns are possible to make effective some peculiar message. There is freedom from ordinary class-room procedures which often "cabin, conquer, and confine" the capable, prophetic leader of a class of adults.

Five. The lecture method, where exacting preparation is demanded is more

beneficial to the teacher, not only in getting ready for a given Sunday's responsibility, but as a developer of keener thinking and more cumulative, efficient service. The demands of some of the well-known, large classes have made teachers of unusual ability. There are classes with which the readers are familiar where one teacher for a long period of years has become increasingly capable.

Six. The church-school class period to many timid adults is made more attractive by the lecture method. Such adults will come, knowing that no short sword-thrust will be aimed at them. A fine lot of people, especially those who in early years missed church-school privileges, need the Bible truth, and would not get it except as they can sit unmolested in a crowd of listeners in a class where the lecture method is used. Church rolls are increased annually by many who thus started their churchward thinking.

Seven. Bigger classes can be built up with all that such size may mean in larger organizational vision and programs. Then too, this adds to the fine *esprit-de-corps* which numbers alone seem to give. We know of large adult classes which support their own executive officers, a number of local welfare projects, and financially reach out the long arm of missionary service into lands far away.

Eight. The lecture method, when the teacher is a commanding personality, makes possible wide publicity to the church-school idea itself as a worthwhile contribution to the community's character-making enterprise. The very size of some classes puts them into the headlines of the local dailies, and does much to keep the church as an institution on the community map.

Nine. Bigger classes, made possible by a trained leader, in turn are enabled to put through to successful issue citizenship movements of large proportions and far-reaching consequences. Large classes have been known to turn the tide in local elections in favor of clean government. A large class of young women in a certain city completely changed the moral atmosphere of a major industrial plant where scores of women worked. In another instance, the moral tone of an entire university center was lifted by the sane, vigorous impact of a big, wide-awake mixed class of older young people.

Ten. The lecture method conducted at its best magnifies the lay-messenger and his message. Some few outstanding men's classes have at their command the extraordinary teaching abilities of pastors, but for the most part, laymen of high grade teaching skill nucleate the big attendance about their virile leadership as teachers of Christian truth.

(Continued on page 360)

An Old Endeavorer Looks At Youth

By A. Ritchie Low

I DROVE into Montpelier, Vermont, the other day and slipped into Bethany Congregational Church where a State Christian Endeavor convention was being held. As I entered the Church I could hear a man with a strong voice giving forth his convictions. He didn't seem to be preaching. What he was saying did not appear to be part of an address. It was only when I had quietly taken a seat in the back row that I discovered that the good man was answering questions. Surely I had arrived at an opportune time for if there is anything I like to hear a man do, it is to answer questions, especially when they have to do with a live topic!

When I got comfortably seated and had gotten my second wind, so to speak, I noticed particularly two things: that the speaker was heavy and that he talked more rapidly than probably any man I ever heard. Vocally he resembled a fire engine on its way to answer an alarm. Moreover not only did he talk but also thought rapidly. He dealt with such perennial questions as: What shall we do with the old folk who persist in monopolizing the offices of the Christian Endeavor? What do you think of petting? When there are different ages in a group ought we to have one or two societies? Ad Infinitum. I immediately made up my mind that here was a man who was an old hand at the game of answering youth's problems. Also I determined that I too had one or two things I should like to know.

After the supper hour I arranged with the State President for an introduction. And so for an hour or so I had a real heart to heart chat with the man I am writing about, Edward P. Gates, General Secretary of the International Society of Christian Endeavor. After telling him I had enjoyed hearing him speak I went on to say that I too had one or two questions I wanted to ask him. He intimated that I begin to "shoot" and shoot I did.

Withdrawing from my coat pocket my note book I commenced firing. Here are some of the questions I put to him together with his replies:

- Q. How do these youngsters you have been meeting here today compare with those of say fifteen years ago?
- A. They are keener. They think more rapidly. Besides they are good and decent. The present generation may not be ALL right but it is as near right as youth ever was. It's harder, my friend, to be good in an airplane than a buggy age. Don't you think so? I readily assented.
- Q. What is the outlook for Christian Endeavor in America?
- A. The outlook is brighter than ever. We have recovered from the blow given the movement at the time of the war. Yes, brighter today than for twenty years.

Q. What are some of the problems facing youth today?

A. The same old problems youth has had since the world began. They are all listed in the ten commandments. The problems of friendships, of what one is to take up for an occupation, marriage, etc. These are the things youth has always thought about. And always will.

Q. What ought the Church to do to capture the youth of the present generation?

A. Have confidence in young people. Give a definite spiritual message. Let the Church not lower but raise the standards. "If I were a preacher I would specialize in real religion." Next.

Q. How do the opportunities for service compare with former times?

A. There are many, many more chances to be of use in the world. Many more.

Q. Here is a town with three churches and with three societies. Would you advocate one society for all instead of three little struggling groups?

A. It's a very nice day, isn't it? (I can see the smile on his face as he uttered these words, facetiously, to be sure) My friend, we are COMING to that. And of course I advocate societies where possible to get together. In the main I would say "yes" to your question.

Q. Are our young folk going to be content to perpetuate denominationalism?

A. There is need for more cooperation. I do not think that they are. Youth is not interested in names but in getting things done.

Q. Are city boys and girls more keen, more alert than are country ones?

A. They think faster but this may be due to their having more automobiles to dodge! On the whole I should say yes, although I don't want to be dogmatic. The difference between urban and rural young folk is rapidly going by the boards, in my opinion.

Q. You go around the country a great deal. Tell me, are our city churches meeting the needs of the modern boy and girl?

A. Many of them are. Those that are are getting the boys and girls to their service. The rest are not. Ministers are doing more for youth than ever. The pastor is the hardest worked man in the town. Let us give him credit for what he is trying to do. In the main my answer is "yes," they are.

Q. What do you think of the discussion method as it is carried on in the average C. E. Society?

A. It does two or three very good things. It gets the youngsters on their feet, it sets them to think-

ing and it affords them an opportunity to express themselves. Remember the C. E. is not a school of instruction but a training ground for future service.

- Q. What reading would you prescribe for a sixteen year old boy? Can you name four or five good books?
- A. There are so many I don't want to mention any particular ones. But I personally would strongly recommend biography and autobiography. In both the boy gets the struggles and temptations of men who have stood the test. In such books the boy gets a good slant of what life has been to the other fellow. What helped the author will often help him. There, my friend, I've had enough. I have been at it all day and I'm just a wee bit tired and want to get some rest. You'll excuse me now, won't you? Good night, brother, good night.

And so we parted, each going our separate ways. Edward P. Gates is a pleasant fellow to meet. We had a very frank talk about some things which we agreed were not for publication. We are fortunate in having as one of our leaders such a man. Perhaps one of the things which makes him so jolly is his fatness. Maybe it is. At any rate he has a smile for everybody. Mr. Gates weighs, I should say, around two hundred and fifty pounds. He has dark hair which he parts at the side. If you met him coming down your Main Street you would take him to be a real estate broker or insurance agent. There is nothing ministerial about his make up. He is well liked by the boys and girls for he wants to understand their problems. Only as one understands can he enter sympathetically into their thoughts. Gates is a man who really thinks, so far as our youth is concerned, vicariously. It is a great gift and we should all do better work if we too followed in his steps. If this genial general secretary comes around your part of the country do not fail to go to hear him. He is a man of parts and is worth knowing. At least this is my own conviction.

PRAYER

"The camel at the close of day
Kneels down upon the sandy plain
To have his burdens lifted off
And rest again.

"My soul, thou too shouldst to thy knees
When twilight draweth to a close,
And let thy Master lift the load
And grant repose.

"The camel kneels at break of day
To have his guide replace the load,
Then rises up anew to take
The desert road.

"So thou shouldst kneel at morning
dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear."

Act well at the moment, and you have performed a good action to all eternity.

—Lavater.

Best Teaching Methods with Church School Adults

(Continued from page 359)

We recall a class of which we once were a part where about nine hundred men went through all kinds of weather and over miles of city streets to listen to their lawyer-teacher-friend-and-leader. Large classes have laid large claims upon some of the nation's noteworthy laymen, whose class-platforms have become veritable thrones of power for righteousness.

Limitations of the Lecture Method

But the lecture method has disadvantages, some of which are noted briefly here.

First. The method is acceptable only for the larger groups of church-school pupils. In thousands of places the big classes for adults are not possible. It cannot, therefore, function as a major method in the average church-school. Certainly it would be out of order for the ordinary run of small classes.

Second. The lecture method encourages lazy-mindedness. There are scores of adults in the big classes of the country who sleepily slip through a class period mentally dead to the great issues at stake. This loafing is possible in the crowd. So much the worse for the messenger and his message. Dull ears and dull hearts do not make robust thinkers and livers. Many bench-warmers in big classes count one on the attendance record but count for nothing as witnesses for Christian truth in the community.

Third. It is not easy for most schools to secure lecturer-teachers of sufficient ability to win and hold large bodies of men or women. The really great class lecturers are like the peaks of the mountain range, few and far between. Their "price" is above radium.

Fourth. The lecture method not only tolerates half asleep class members, but the method itself actually prevents, in most instances, the come-back of pupils which is so highly desirable. Emotions stirred but stifled by the customary silence-traditions of large classes are not productive of best character and conduct.

Fifth. The big class with its lecture-leader is at best a one-man show. Where such a teacher is unusually attractive and able the regular church services suffer. With the best of feeling between the pastor and the class teacher, neither one can commandeer the presence of mature men or women at the service of the other. In the most successful big men's class we personally know, not five per cent of the men are at the morning services of the church with which the class is connected. They substitute the class program for the church itself. Even where pastors themselves teach the

big class only a few actually continuously support his church services.

Six. To make the lecture method most helpful requires more time than most teachers can give, especially busy laymen whose daily grind consumes strength and pep.

Seven. When so much depends upon the one-man conception of a church-school teaching period, more hazardous results follow frequent through necessary absences of the teacher. This often creates a serious problem and in well known instances has wrecked the class.

Eight. In most cases, the class served by the lecture method finds it exceedingly difficult to get an acceptable substitute for its regular teacher. This is aggravatingly true where the lecturer-teacher has marked ability and winsomeness. Poor substitutes cripple the morale and slow down interest.

Nine. Even the best teachers, like the best preachers, find it hard to maintain an even level of excellent service, especially if they are conscientious and are accustomed on most occasions to run along on high. How few can strike twelve week by week. Often the week-day worries, the infirmities of the flesh, the unexpected draft on time and vitality, all may work toward an anxious anticipation of the hour of sacred responsibility.

Ten. The lecture line of lesson attack can drop to a monotonous, mediocre method, if not well done. How many times an appropriate epitaph for a dead adult class would be

Here lies a class killed by a dry-as-dust down-in-the-rut dribbler of Divine truth.

Almost any teacher can wreck almost any method that might be suggested.

Methods That Work

In conclusion, let us remind ourselves that no one method is the panacea for all adult-class ills; that the teacher and the class personnel largely determine the best method; that probably no one method is best for any one class as an invariable teaching procedure; that different courses also lend themselves to a variety in method; that Christ-controlled lives are the goals we should seek.

Here's an earnest prayer for the giants-in-big-class leadership throughout the land; may they be increasingly strong in their influence over class members as they, Sunday by Sunday, present the Christian truth that regenerates individuals and groups. And here too is the glad hand and heart to the faithful teachers of the small classes that week by week help their pupils to learn and live the lessons of the Master Teacher of us all, whom to know aright and fearlessly follow is to come into the joy, peace, and power that He alone can give.

City Wide Drama

By Austin J. Hollingsworth, Rock Island, Illinois

Ministers, religious educators and others interested in the use of drama, will find this story very much worth while. The author tells of how in one city the support of churches and Sunday schools helped put across a city wide program of drama and pageantry.

THE Sunday Schools and Churches of Rock Island, Illinois have had a fine opportunity afforded their youth through the direction of the Rock Island Playground and Recreation Commission.

There is a new interest aroused in dramatic presentations. Mr. Mel. Hodge, supervisor of the Rock Island Playground and Recreation Commission has for the past two years sponsored a week of Amateur Dramatic Contests held at the High School Auditorium.

Mrs. W. H. Marshall, well known in Sunday school circles, gave the Playground and Recreation Commission a beautiful loving cup, which is to be held for one year by the winning group. Winning the trophy three times, not necessarily in succession, will give the trophy permanently to that group.

In 1928 the contest was limited to twelve groups. This year the interest was so great that sixteen were permitted to enter. The plays must be one-act plays. No group can have longer than thirty minutes in which to produce their play. Any Rock Island organization, with the exception of schools may enter. The plays must not be under fifteen minutes in length and not less than three characters in the cast.

Although this contest has been open to civic clubs, parent-teacher associations, and other organizations, so far, the principal supporters have been Sunday schools and Church groups. The plays produced have been of a very high type and have had a distinct moral effect for community uplift.

Each year, about January first, Mr. Hodge summons to his office a group of Rock Island people interested in dramatics. Out of this group a central committee is formed, usually of about five persons. These people assist him in arousing interest among various organizations in the coming dramatic contest. A list of names of competent judges is made and out of these, those who will judge the contest are selected.

Each participating group must choose its play before March, 25, and present a copy of the play to this central group for their inspection. The Judges, last



year, were instructed to make their awards on the following schedule:

50% Acting and Interpretation

- Unity or team work (each actor a vital part of the picture)20%
- Gestures and facial expressions ..10%
- Vocalization (clearness of expression of voice)10%
- Smoothness (unnecessary waits or interruptions of play in course of presentation such as promptings, miscues, etc.10%

30% Setting

- Scenery and lighting10%
- Costuming10%
- Make-up10%

(In Rock Island a studied attempt has been made to keep the competing groups from expensive and elaborate stage settings, costumes, etc. The judges have been encouraged to note simplicity, effectiveness and appropriateness.)

20% Choice of Play

Effectiveness—must have continuity of plot. The type of play is immaterial but it must be a good play of its type.

The week of the Easter vacation period has proved the best time for this city-wide contest. The High School auditorium has been free at that time. The head custodian of the High School has served as general stage manager and electrician. For this he has been paid a nominal fee shared by all the groups.

Long waits are not permitted between plays. Ten minutes for re-arranging the stage and settings is allowed. Each group also has its own stage manager and property director. Grey neutral drapes are furnished as a background for all the plays.

The Rock Island Second Annual Marshall Dramatic Contest held April 2, 3, 4 and 5, 1929, included the following plays and groups:

April 2

"THE BRINK OF SILENCE" by Esther E. Galbraith—presented by Boy's Hi-Y Club—four characters.

"MEN NOT WANTED" by Bell Elliott Palmer—presented by Older Girl Scouts—eight characters.

"DREGS" by Frances Pemberton Spencer—presented by St. John's Luther League—five characters.

"THE SAME OLD THING" by Roi Cooper—presented by Epworth League of Spencer Memorial M. E. Church—five characters.

April 3

"AND HE CAME TO HIS FATHER" by Erna Kruckemeyer—presented by the Young People's Society Gloria Dei Presbyterian Church—twelve characters.

"CONFESSIONAL" by Percival Wilde—presented by Broadway Presbyterian Church—six characters.

"THE FINGER OF GOD" by Percival Wilde—presented by Men's Community Bible Class, Memorial Christian Church—three characters.

"THE FLORIST SHOP" by Winifred Hawkridge, produced by special arrangement with the Walter H. Baker

The Double Tragedy

A Play of Betrayal

By John D. Clinton, Fayette, Iowa

ACCORDING to tradition, Nicodemus was a Pharisee whose task included the maintenance of a pure water supply for cities during feast times. This one act playlet finds him in Jerusalem at the Passover Feast time at the height of the Sanhedrin's attempt to crucify Christ. The time is dusk—just after the evening meal. Nicodemus, with the priests, is in council especially called. He has arrived early. Caiaphas and his men come soon. Judas also arrives. Spoken parts may be divided to include more speaking priests. A minimum of speakers would be five—Nicodemus—a Pharisee, Provider of water at Feast times.

Caiaphas—The High Priest

Judas Iscariot—A Disciple

Priest 1 (These as speakers, with a robed

Priest 2 group of eight or more men)

(There enters down one aisle, a bearded, robed figure with a staff and candle lantern. It is Nicodemus and as he journeys down the aisle—somewhere along it, he begins to speak.)
Nicodemus

There's turmoil in Jerusalem. All around I see
Those who love and those who hate the Christ of Galilee.
You know that was a question that really puzzled me
Until I talked with Him one night. There's much where
we agree.

Still, I'm a man of station round this land of vale and
hill.

This Christ a message has for all—but I'll just keep
quite still.

If people hear I've talked with Him, perhaps not many
will

Bring their feast day jugs to me—with silver—if I fill.

But since I've talked with Him, there's something cuts
me like a knife

His life has something better than mine of world and
strife.

While I provide with water upon this desert rife
He furnished that Water of Everlasting Life.

Well—It seems that I am early for the council of this
night.

Just why upon the feast day, we should have one, I
can't quite

Imagine. Tho it is not that Nicodemus has not right-
ly done his task assigned him by the priestly men in
white.

(Priests enter—by twos marching or in a group as desired)

Caiaphas (noticing Nicodemus)

We greet thee, Fellow. We grateful art
For thy coming as water man.
To provide water is a part,
And a real one, fitting in our plan.

We are chief priests—chief of our land.
Here we council today.

We must be rid of this Jesus Band.
How shall we do it—Pray?

Priest 1

Priest Most High, fear not the men
Their leader is all I fear.
If there's a man—who when
We say, will betray Christ—Bring him here
Then we could condemn Him to death.

Priest 2

Hold Fellow! Knowest thou not the day?
Save the heat of thy hasty breath
Let wisdom come into the play
Of thy thoughts. 'Tis the Passover time.
He has friends who were lame and were sore.
For us, they would call it a crime,
At the feast time. There'd be an uproar.
But sir—You desire a man
To ride this rough time like a chariot?

Caiaphas

Yes—A man to betray Him for us.

Priest 2

If we can

Get hold of Judas Iscariot.

Chorus

A disciple?

Priest 2

A disciple he is of this King
But selfishness darkens his heart.
When he hears a piece of silver ring
He'll play a demon's part.

Nicodemus

You know me not, friends, though I stand
As Nicodemus, Pharisee, here.
I've had some dealings at first hand
With folks to whom this Christ is dear.

I know a man—a Pharisee—
Who went by night—I'll give no name—
To question Him of Galilee.
What did he find? I'll tell the same.

Jesus says—this man told me—
That in God's vineyard each should labor—
That love for all will help us be
Throughout our land—as friend and neighbor.

You talk of Judas—pardon, please—
How he hears loudly, silver jingle.
If I may speak as one who sees,
There others are whose ears do tingle—

Priest 1 (holding his hand up for silence, interrupts)

Hold, Brothers. There's the very man
Our lips just now have dwelt upon.

Judas (to Caiaphas)

Greetings, Caiaphas. Here I ran
To tell thee that my Master's gone.

Caiaphas

Gone, Sir! Gone? Have we no chance?
Must this Christ band be further spread
Until it reach some vast expanse?
Can we by no means see it dead?

Judas

One chance there is, O, White Robed Men.
This Christ now climbs the garden rocks.
The chance can hardly come again.
Listen. An alabaster box
Of costly ointment freshly filled,
The savings of a life time, being,
Upon Christ's feet, was lately spilled;
And being cautious, and this seeing,
I said—"This waste doth me incense.
Some worthy poor 'twould clothe and feed."
(Twas worth at least three hundred pence)
But was I given any heed?
NO! 'Twas reproof—"Let her alone.
This woman hath done what she could,"
Christ said. I from that room have flown.
I'm here. They go to Olive Wood.

Priest 1

Then you have come to us to do
As you have said? You'll him betray?

Priest 2

Yes, Judas—twenty pieces to
Thy hand will go, if ere the day
Dawns on the morrow, Him you kiss.

Judas

No, Gentlemen! My offer ceases.
I'll not take a task like this
For any paltry twenty pieces.

Caiaphas

Oh, come now, Judas. Serve your land.
Be faithful to our standard now.
Take thirty pieces in thy hand,
The Roman Empire must not bow.

Judas

Ah! Thirty pieces! That will buy
Relief from shame on upper porch
When there I questioned, "Is it I?"
I go. Send soldiers with a torch.

(Exit) (Judas with also priest to notify soldiers)

Caiaphas

Ah, now, Brothers. Wait we here?

Priest 1

No. To rest. Quick dawns the morrow
With celebration.

Caiaphas

Put down your fear
Of sleepless hours. We'll drown our sorrow
For that loss. I prophesy
That, ere morning's bread is sliced
We'll have him condemned to die,
This one, so-called, Jesus Christ.

Priest 1

Yes, it is a distance short
To the garden. Look, I see
Soldiers now have left the court
Headed toward Gethsemane.

Priest 2 (going to balcony rail at rear and looking through curtains)

There they pause.

Caiaphas (nervously) (looks out)

Why delay?
We paid him well the deed to do.
(Walks away from window)

Priest 2

Oh, do not turn in haste away.
A shout. Now, see—they are turning to
Come back down. But who is he
Who runs on ahead there, pray?
A courier 'twill surely be.
He's hard to tell, so faint the day
Is yet. Perhaps he comes to tell
Us of the outcome and success.
And how this Son of God soon fell,
He—who would rule in righteousness.
(Judas enters)

Judas (dejectedly)

I repent.

Priest 1 (a whisper)

'Tis Judas!

Caiaphas

What! *(aloud as if to shame him)*

Judas (now desperate)

I REPENT! The Master's given
Up himself. My heart is cut. *(Extends bag of silver)*
Take this, or in frenzy driven
I'll go mad. I must repent.
I have sinned since I've betrayed
The blood of Christ, the innocent.

Caiaphas (a sneer)

What is that to us? We paid
You to do it—paid you well.

Judas (reaching in bag, takes a fist full of coins)

Take them. Me they weight like rocks!

Caiaphas

'Tis not lawful. Need we tell
You that in a treasure box
No blood-money dare we place?

Judas

This—blood money? Let me fly.
How can I my Father face?
Take it ere in shame I die.

(He flings coins and the priests gather round them, not noticing Judas as he takes his girdle from his waist and prepares to fasten one end around his throat and the other around the bannister, rear)

Priest 1

Ah, my Brothers, guard it well.
Still no law has e'er revealed
How blood-money we can sell.

(Continued on page 366)

Making Statesmanlike Reviews and Forecasts

By Warren Prince Landers, Boston

THROUGH the care or carelessness of the minister the privilege of the annual church meeting may be enhanced or thrown away. The co-operation of the congregation in the yearly "get-together" supplies opportunity too important to be overlooked.

Receiving in trust living forces and expressed good-will the leader should recognize the occasion as providing both record and preview. What has he done with his holdings? He is accountable, let him account. Where church property is exempt from taxation it is for a definite purpose, service. The community as well as the membership is entitled to know in what way the plant pays for the remission. It is not alone in attendance, though that is necessary; not in highly paid musicians, often of exceeding value; nor is it wholly the sociable life of the parish, indispensable as that is. It is in larger aspects, the total religious contribution, the sum of the Church's offering in worship, education and social values to the community.

The Minister's Annual Report can be easily a document for something more than the archives—to be placed on file—or a forgotten memorial of the occasion. It may be an analysis of local conditions such as only this privilege could or would suggest. In breadth of vision, in its proposals for the new year, it may point out ways of surmounting difficulties, meeting an emergency. Like the beloved physician it may indicate the open wound in the body religious and offer adequate prescription. It can be statesmanlike in its transcript, prophetic in its outlook.

No one should know his parish better than the pastor or rector. No one should be as able to grasp its problems more truly. Where it is understood that he is prepared to lay before Boards, Committees or all the people a comprehensive view of the entire parochial situation, or that he is to discuss some phase with his expert knowledge, the attendance at such an annual gathering will be greatly increased. The sum of its doings will be enlarged.

Varied experiences in different types of parishes warrant the belief that whether rural, suburban, residential or manufacturing, the churches at the real heart of the community may once a

year mirror the true status of religious progress. This, given the kind of program to be adopted, will be readily understood. The average church today is a corporation. No president, at least no manager, would appear before his directors without a well-considered report, looking not only backward, but forward. Business men have a right to expect this. Why not even though these same men face church questions? Whether the minister be an administrator or not, an executive or with little capacity for details, his understanding of his field is essential. He should have ability to present it. Projecting an important piece of work a secretary of an educational organization had studied its many and minute bearings. On the table before him were numerous findings with their allied items and estimates. A trustee observing the "lay-out" turned to a colleague—a minister—and said: "Is that the way you do your church work?" It indicated an expectation. This is not an isolated instance. And the parson should not often discount the hope and trust of his people.

We are after achievement. Fortunately not all ministers are "go-getters," nor are they efficiency promoters, but they do desire results. They must be able to grasp concisely the local needs, so that through pulpit ministration and parochial service, they may better serve the Kingdom. Much atmosphere can be created by the Annual Report. In a mill town the pastor began by saying: "Reason for encouragement, balanced and well sustained, is to be found in the year just closed. Hardly a line of interest or department of work that has not received some new impulse. In certain organizations there has appeared a definitely formed purpose to meet the reason for existence with greater intelligence and readiness. Church life is not in years, but in energy and direction. Religious endeavor is not stated in membership, but in spirit, in faith created, in tasks inspired." Reports from societies which followed had a most sympathetic hearing.

Under a discussion of Methods a minister in a parish off the line of great cities said: "Every church today has a broad-gauge life to live. Set apart a little from other communities we have to serve our own in a special sense.

Young people must be interested in that which will attract and hold. Our already noteworthy People's Course of lectures and entertainments should be made a permanent feature of village life, an institution. The social interests of the church must be regarded by fathers and mothers as supplying occasion in which they may live with the children. For the home the Church is to give motive and dynamic co-operation, rounding well the character of youth."

Here is an Appreciation of, and An Appeal To, Men: "Among the superior causes for your pastor's gratitude, is the number of men to whom he can look for service. Any church should challenge men who would buttress the community and its institutions. I am asking that men make worship an objective. But we are not only holding services, we are rendering service. Join in the men's tasks of this church. Men are wanted to teach, to assist in establishing our missionary program, to project our budget, to encourage youth, to visit sick and shut-in, to enlist other men. A general does not ride along the lines to say: 'Please fire, if you are able.' He knows each man will stand by his post and do the next duty. He commands, therefore. Hence my word to you, Men, as to one man.

"We must be here to work
And raise men's bodies still by raising
souls,
As God did first."

"There is substance that escapes notation. The work of a year cannot be told in figures," is the beginning of an annual message in a strictly residential district. "From many angles there are signs of stability. The church is catching attention. To hold it through our important worship, educational and social program is our immediate task. This requires both purse and person. Let us adjust, readjust, if necessary, to make the most of assets and opportunities. All who are at work with us should also worship here. As they stand for the things we are forwarding, they belong to this company. They should be made most welcome."

In this report the leader dealt with a most important matter. "The minister is the confidant of many individuals and families. In the secret of his faithful breast are safely lodged narratives of human successes and defeats, of drama and tragedy. Your pastor recalls many who have come saying, 'In whom may I confide, if not in you?' To all these he has in the year past brought such comfort and guidance as experience and knowledge suggested. We need no formal announcement that we conduct a Confessional: wherever human need exists, wherever the ministry is recog-

The Double Tragedy

(Continued from page 364)

Priest 2

Can't we buy a potter's field?

Caiaphas

True! A burial field. No danger
In investment on that order.
There' we'll bury any stranger.
Put it out there near the border.
Yes—The Field of Blood, we'll call it.
There we'll lay the stranger dead.

Priest 1 (with a nudge for Caiaphas)

He who has no well-filled wallet.

Priest 2

Jeremy, the prophet, said,
Some day thirty pieces would
Buy a potters' field. Let's tell
Judas how two deeds of good
He has done today.

But Judas (casting himself from balcony)

Farewell.

Priest 1 (arising from money gathering)

Didst thou hear that voice? Quite near!
And how bitter it was said?

Priest 2 (looking to balcony)

See that tightened rope? Who's here?

(Cautiously he looks down) (stands slowly—faces the group and says—)

Judas Iscariot hangeth—dead!

(All Priests depart hurriedly—leaving, as at the first, Nicodemus.)

Nicodemus

Once more I'm left alone today.
Since last I met my thoughts, the way
Events have moved, it's shown to me
This, yes—a Double Tragedy.
How man by kiss—once pure affection,
Can spread in anger, greed's infection.
Then with the cloth that girt his loins

Betray a second life with coins.

But as I pause by Galilee—

That's not the Double Tragedy!—

That strikes me most. What Judas knew—

That He was Christ—so did I, too.

Judas spoke it, slipped and fell,

And I, a Pharisee, I—well—

Did nothing—did not even fall—

My tragedy is worst of all.

Here I've stood just listening in,

Condemning others for a sin.

Contributing my paltry sum,

Expecting heaven to earth to come.

Some there be who Christ betray,

But I'm the tragedy today.

I, with my home and satisfaction,

My little gift, my little action,

Not by my gift, not by my lip

Do I show men Christ's partnership.

(Looking up)

Restore my midnight talk with Thee,

Let morning prayer refreshment be.

Let my stewardship start here,

Give me faith and I'll leave fear.

Make it plainly understood

That as she did just what she could,

And Thou, to her, wast Lord and Master,

So when I bring my alabaster

Thou wilt come and have a part

In my wayering, human heart.

(Looking out)

Send me with a message to Christian gentlemen

To tell them how much truth there is to being born again,

And how Thou needest every one—his word, his coin,

his fasting,

And givest in return, draughts of life's water everlasting.

(The lights go down. A Gethsemane window in the church illuminated would add effect, as the water jug of Nicodemus on the communion table is made to glow with a stereopticon spot-light upon it, and the last moment sees Nicodemus, kneeling at the Communion table where stands the shining water jug, and above it all—Gethsemane.

nized as friendly and helpful to soul life such records will continue."

To a church which was in the flood-tide of increase, the minister said: "The host of new comers has presented opportunity. I have introduced many people to our services and activities. Membership has been completed when personal interest and readiness indicated. These relationships have been established and proper introductions made to the congregation. The minister has then naturally looked to the parish to cultivate the new relations in neighborhood of residence, or at the varied services, and through our organized life. With proper expectation he has turned to extend a welcome to others."

The following is both practical and imperative: "I am still confident," wrote the pastor, "that we can control the interruption incident to week-end visiting. Such calling, and staying, on Monday would be deemed an impertinence. Is it less so facing our definite engagements on Sunday? What is the effect on

children? How big is the church-idea to them, if we readily accept excuses for our own absence? What is the total moral result to the family? Dr. Cadman has said, 'Since it is infinitely more important that you should worship God than entertain your wife's relations in a group, invite your visitors to join you in that supreme act. If they decline, your obligations are at least at an end. The tyranny of conventionality over conscience in these respects is detestable and injurious.'"

It is fitting and opportune that at the Annual meeting there shall be definite tributes in memoriam. Those who have given years, prayers and service should not be forgotten. Apart from formal resolutions presented by special or standing committees, there is great appropriateness in reference by the minister to all who have fallen on sleep. This quotation bearing upon those "who from their labors rest," carried distinct comfort and removed any suggestion of oversight, even of the humblest member

and co-worker: "While we recall those present we do not forget the absent. 'Seeing we are compassed about by so great a cloud of witnesses, let us run with patience the race that is set before us.' We offer our remembrance for devotion to this church, for loyalty to its Head. We speak courageous hope to sorrowing families while we repeat for them and for ourselves lines of the Eternal Goodness:

'I know not where His islands lift their fronded palms in air,

I only know I cannot drift beyond His love and care.'"

Reports which close with a vision which—with Paul in his Letters to the Churches—voice confidence whenever possible, lift up all hearts, inspire courage and assurance. "So we have come to the end of another year. So we begin a new. Let us look at our problems squarely with the knowledge that as we undertake with continuous willingness of spirit, our efforts will be blessed.

Motion Pictures In Wesley Church

By William S. Mitchell

In his new volume, *A Seven Day Church at Work*, Dr. Mitchell tells the story of Wesley Methodist Episcopal Church, Worcester, Mass. The publishers, Funk and Wagnalls Company, have given us permission to use this excerpt dealing with the motion picture experience.

FROM the very first, motion pictures had been included in the contemplated program. It may be questioned why the church should seek to enter this field so crowded in every modern city by the commercial houses. A brief reflection on the character of the average showings in these theaters, and on the working of the block system of bookings maintained by the leading exchanges, will make clear the necessity for some one to approach this problem with higher ideals. Not only must the standards for the pictures actually shown in the community be lifted, but also the church-going portion at least of the public must be educated to an appreciation of better and cleaner pictures.

The prevalence of the cheap, the nasty and the suggestive in our commercial showings is the bane of this popular amusement. The person with high ideals and a moral repugnance for the vulgarities and obscenities with which the modern producer of motion pictures feels it necessary to fill even his greatest films is continually offended by these features. The danger for the mass of folks is that this lower standard be accepted—at first uneasily, then from habit, and finally with dulled and consenting conscience—and the whole picture business be permitted to continue without protest its present trend. The fact is well known by those familiar with motion pictures that the productions of the last few years are distinctly lower in standards and more offending to the decencies than those of a few years ago. All the restraint of our modern censorships and the much-boasted control of Mr. Hays have been unable, apparently, to stem this tide. If we are to save this most popular and influential amusement from becoming our most serious moral foe, then new standards must be set and the pressure of an enlightened public opinion applied where the producer and the exhibitor will feel it most—at the box office. This is the chief reason why the church has concerned itself with the pictures.

There is another, however. The very popularity of this amusement—the strength of its appeal for childhood and youth at the most impressionable period of life—makes it imperative that the natural demand for this enjoyment be met in a way to help rather than corrupt the coming generations. If one place in the community can be opened, with special consideration for children, where wholesome films are shown and where the effort is made to use the screen to build character instead of destroying it, that is a community service most commendable.

In building Wesley Church this feature was kept in mind, but so limited is the view, even of experienced church architects, that the most watchful care was and is necessary to secure the equipment which a great modern church should have. In Wesley it was necessary to tear out part of the construction and to rebuild the projection room in order to obtain space for a two-machine booth and a room of size sufficient to permit projection of commercial standards. Any church seeking to enter the picture field will find itself continually harassed by the attitude of the projection companies, exchanges, even the so-called church film companies, toward so-called "religious pictures." In the mind of the professional in the business, this phrase means inferior and amateurish projection, poor lighting, temporary screens, and pictures of such unctuous goodness and so lacking in the punch of the commercial film as to belong in the class of the long-departed moralizings of the old-time Sunday School books.

The church entering this field needs to face squarely the fact that it is distinctly in competition with the commercial exhibitors, whatever its purpose or manner of handling its showings. If the thing is worth doing at all, it is worth doing right. This means the best possible projection, the best screen and best films. The average boy or girl of today is a severe critic, and even the most loyal of our church members can not forget the difference between the films he sees in the motion-picture theaters and the usual makeshift of church usage, with small portable machine and consequent vibration, insufficient illumination and frequent stops to change reels. Two machines of standard make, with a screen which will give the approximate of what is seen in the theater, are necessary; and in these days of the high-intensity arc-projector and the consequent thicker films, anything less than this will result in dim and muddy pictures and the swift complaint of those who see them.

The advent of the "talkies" has produced another problem for the church producer. Within a year the silent film will be as out of date as the old nickelodeon material, and the progressive church must be facing this fact and preparing to meet it.

For a year the old building of Wesley Church was standing on one of the most strategic corners in Worcester, with streams of life passing it continually. It seemed a shame that this opportunity should be passed by unused. One of the motion-picture machines of the new church, a big motiograph with a 3000-

foot magazine, was installed in the rear balcony of the abandoned building; a temporary screen was erected, and with this meager and somewhat makeshift equipment there was organized what was known as the Wesley Sunday Club, under the direction of Mr. Callender, the associate minister of the church. From the first it was planned to use big feature pictures which had preaching possibilities, instead of the weak, so-called religious pictures. This gave us the public attention from the very first.

Merely the expedient of using the motion picture does not insure that throngs at once come to see what you have to offer. Even the most casual of motion-picture fans is suspicious of a church picture. Even a favorite film of only a few months before must be brought directly home to the people you seek before they will come. It took the first month of experimenting to discover this. No matter how attractive the titles, how good the projection, or how big the sign, the public had to be sold and sold in their own homes. Not until we began the distribution of advertising cards from house to house, cultivating different territories each week, did the crowds begin to arrive. Then they came, until three showings were necessary. An early afternoon hour for children, with one thousand present! Another at 4:30 and still another at 8. There were Sundays when more than 2100 persons crowded the seats of this old abandoned church, most of them persons who never attended church.

The Sunday Club was something more than a picture show. Its director brought his fine talents and discriminating taste to this new enterprise with the purpose of making it a real religious contribution. Use was made of the illustrated hymn, and of hymns from the screen; also of the finest in religious art. During the prayer one such slide threw upon the screen a face of Christ, or an incident from the Great Life, in harmony with the earnest petition of the preacher. For the children a story-sermon retold the story of the film for the day, while for the older congregations the film was skilfully made the text from which the message was drawn so convincingly, so searchingly, that no question could be raised as to the genuine helpfulness of this type of preaching.

It was not long until the local exhibitors, chiefly the smaller ones who depended upon the second and third or even fourth runs, began to take notice of the throngs which were crowding into the old Trinity Church. In not a few instances the Sunday Club beat these exhibitors to the showing of certain films. They had been in the habit of delaying the use of the more expensive pictures until they were no longer restricted to theatrical use. It was a new thing for the theater to be beaten at its own game by the church, after it had disrupted and well-nigh wiped out the Sunday night service. Here was competition unexpected and shrewdly playing the game for all it was worth. Opposition and interference with the various exchanges from which the films were secured immediately began to develop. The exhibitors as a group notified the exchanges of their refusal to continue patronage if the church was still furnished films. But even in the present limited development of the church use of motion pictures there were enough films owned outright and available from exchanges over whom

these exhibitors had no control. However, this points out the imperative need for a strong and well financed Church Exchange able to produce and to control an increasing collection of films acceptable for church use. The average exchange is about as ignorant of what the church wishes as a saloon-keeper would be of what the church wished in the matter of prohibition. One such list recently submitted was so absolutely impossible, even in its titles, as to be utterly ludicrous; and yet it was solemnly circulated by one of the greatest producing companies as a selected list of pictures for educational use by churches and schools! The day is coming when such companies, realizing the growing demand, will add to their organization men with church training and proper appreciation and knowledge of what the church wishes. There are numberless films which, with proper censorship to meet the prejudices and principles of church exhibitors, could extend their commercial lifetime by at least two years, with only the additional expense of the printing of fresh films especially prepared for this particular use.

It was hoped that this effective feature, which had developed into a distinctive service to both religion and the community, might be continued in the new amusement hall of the Wesley Parish House and so an additional outreach be obtained into the city among the unchurched; but prejudice against the use of Sunday pictures made this impossible for the present, tho it is to be hoped the time may come when this can be done, and with the approval of those who are now opposed.

FAMILY NIGHT SHOWINGS

The motion-picture program in the new building began with a monthly Family Night Showing, catering to the whole family. The showings are on Saturday evening as the best time in the week, and are placed upon a pay basis instead of the offering. The reason for this is that people do not appreciate that for which they pay nothing; and further, the selfishness of human nature makes it impossible to count upon a fair response upon a collection basis, one sufficient to pay expenses. Prices have been set at the lowest possible figure to safeguard the expenses of operation, plus an adequate reserve against stormy nights and small attendance. Only one showing is offered in the evening, from 7:30 to 9:30. Care is taken to make the program approximate to the commercial offerings. For the present, the pictures are played by a pianist who is a professional musician with experience in motion-picture work. The incidental music is furnished by a modern amplifying electrola, using selected orchestral records. This machine is played behind the curtains previous to the showing of the feature and between the feature and the comedy. It is little inferior to the now popular vitaphone music used for the same purpose in many a theater. The feature is carefully managed and staffed from interested young people of the church, who are glad to serve as ushers, door-keepers, stage-manager assistant, and ticket seller. A special program is issued, with synopsis of the feature, musical numbers, management. There are advertised on this program the Sunday evening features in the church for the following month.

The second unit of our Motion-Picture Program, the Children's Hour, has just come to realization. For several years

THE LEAGUE of DAILY DEVOTION

No Dues

No Organization to Maintain

No Public Meetings

Just a Covenant Between You and Your God

The League of Daily Devotion is composed of those men, women and children who sign a pledge that they will spend at least ten minutes each day in reading the scriptures, meditation and prayer. Early morning is the best time for most of us, but others will find the hour before retiring more effective.

New Every Morning by Robert Freeman is the official devotional book of the league. It contains a scripture reference, a meditation and a prayer for every day in the year. It is not necessary to own the book to belong. But members may buy it at a special price of \$1.00. The regular price to those who are not members is \$1.50.

Your signed card should be returned at the earliest possible date to your pastor.

(RETURN SLIP BELOW TO YOUR PASTOR)

League of Daily Devotion

MEMBERSHIP PLEDGE

Sincerely believing in the efficacy of prayer and the spiritual culture of daily devotion, I promise that I will set aside at least ten minutes of each day to be alone with my God. These minutes will be spent in scripture reading, prayer and meditation.

Name

Address

Church

Check here if you wish



NEW EVERY MORNING

BY ROBERT FREEMAN



☐ Attached is \$1. Please have one copy of the official book sent me at the special price to members.

FOR several years past CHURCH MANAGEMENT has sponsored during the Lenten season The League of Daily Devotion. It is purely an informal organization with no dues, no public meetings, no promotional purposes. Members of churches are asked to sign a pledge agreeing to set aside a few minutes of each day for prayer and meditation. The complete pledge card is reproduced herewith.

We have selected as a suitable book for members of this quiet hour, *New Every Morning* by Robert Freeman. The regular price of this book is \$1.50. Coupons from the members of the League of Daily Devotion will be ac-

cepted for the special price of \$1.00. But it is not necessary for members to buy this book if they prefer to use other manuals.

To ministers who agree to distribute these pledges to their membership we will supply the forms without charge. Simply write to the Church World Press Inc., 626 Huron Road, Cleveland, Ohio, giving the number of pledge forms required. Names are not to be returned to us but kept in confidence by the pastor. The Lenten season is the ideal time for pressing home the great truths of spiritual practices and we hope that hundreds of churches will take advantage of this offer.

the Women's Club of Worcester conducted such a motion-picture program for the children of the community, but after a while dropped it. This has now been undertaken by Wesley Church with distinct success and the hearty appreciation of many parents. The showings are from 3 to 5 o'clock and are specially planned for younger children, utilizing the child's eager interest in living things, the good humor of the animated cartoon—in which Felix is the favored leader—the fun of such comedies as those of "Our Gang," and the child's ever spontaneous response to such pictures as "Peter Pan" and "The Thief of Bagdad." To such showings the children come either alone or with their

parents. The service thus rendered in this day of universal interest in the films, when it is almost impossible to refuse the child and yet when the surroundings and the showings of the commercial houses urge most strongly absolute prohibition of movies, is a marked contribution toward the solution of a large problem. The low price, 10 cents for children, makes this a service to many a poor family for whose children the commercial pictures are well-nigh impossible.

The final unit of our program will be our Children's Saturday Club, for the children of the streets, from our foreign homes, and the poorest of the poor. To make admission possible for all, the fee

will be whatever the child wishes to bring—a penny, a nickel, a dime. Each must pay something, for that will insure his respect; but no fixed charge is made. Provision will be made for voluntary leaders, and for the assignment of each child to one of the "clubs" conducted by these leaders. They will sit together, the leader helping in the discipline. The leader will be visitor as well as leader and make the contact with the home. Naturally, out of these contacts will grow the week-day clubs through which a more personal service may be rendered these children. The "club" will be conducted more like the Sunday Club services previously mentioned. There will be a brief devotional service, with songs on the screen; the brief talk based upon the picture, and then the picture itself. This feature will be inaugurated as soon as the other two items of the program are thoroughly established. The possibility of using the same films with no additional cost save for operator opens a wide field of usefulness in this way.

There are other uses which are being developed for this splendid equipment. Even in these experimental days the Ladies' Missionary Society has discovered that missions can be rendered twice as interesting, and made to reach many who would shun the ordinary meeting, by using the motion picture. To portray the problem of the mountain whites, about whom the ladies had been studying, a commercial feature-picture entitled "Stark Love" was cut and presented in such a way that it gave a vivid view of the mountain life. "Ram Das," the great Indian picture of the mass movement, and a charming one-reeler, "Little Miss Japan on Sunday," made another remarkable evening, while a film dealing with Livingstone is a coming feature. The equipment is quite frequently used by the various church organizations in their programs.

With the close of the regular picture season a European Travel Tour by movie was advertised and carried through to the profit and enjoyment of many who will probably never enjoy a trip abroad. It was advertised as a GO-TO-EUROPE-AND-STAY-AT-HOME TOUR. Through the courtesy of the Cunard Steamship Company, supplemented by commercial travel reels, a tour of England, France, Switzerland, Italy, Holland and Belgium was given. The Swiss Government Railways co-operated by the loan of four magnificent reels of Swiss scenics.

It is hoped that in time a Travel Club may be formed for the benefit of those who have never enjoyed the privileges of travel abroad, and that each year a "tour" may be planned, with reading courses outlined and assignments to report, and with films as the means of seeing the interesting spots of the world. One hundred persons can easily cover a real summer's European trip in four evenings at a cost of not more than 25 cents an evening for each traveler. In this way it will be possible to travel where you will and yet remain comfortably at home, seeing through this all-seeing eye of the camera the interesting spots around the earth.

The Motion Picture Program is under the management of the Motion Picture Board, appointed yearly by the Official Board of the Church, and made up of a group of people vitally interested in this work. Three have been members of the local censorship board for years, two are members of the Woman's Club and were

"Stewardship Month" Increases Your Easter Offering

By E. E. Prescott

EASTER is the most joyous of the seasons of the church calendar. New members are being received into the fellowship of the church. Effective programs with the Easter touch upon them are being rendered. An atmosphere of radiance and gladness is everywhere apparent. The Easter season is a most favorable time for a missionary appeal. Every minister should capitalize this splendid opportunity to increase his annual Thank Offering for missions.

A very unique plan for increasing the missionary offering is the observance of "Stewardship Month" (the month that includes Easter Sunday). The pastor prepares a general Easter letter which is mailed to the entire membership and constituency of the church. He also includes in this letter an appropriate Stewardship folder and a small decorative Easter envelope. Each person receiving the letter is asked to "tithe" for the month and to make the "tithe" offering a special Easter gift for missions. Sometimes self-addressed envelopes are included in the letters of such persons, who may not be able to attend the Easter services.

Early in the month the pastor preaches a sermon on missions or Christian Stewardship, stressing the missionary appeal and calling the attention of the people to the specific needs of the church. He uses all available methods of publicity, such as his pulpit, the church paper, the local press, and his people, to help advertise and promote this feature program.

It is needless to say that one should not expect a hundred per cent response from this appeal. However, the returns should be such as to merit all efforts put forth. If only a small per cent of your people will "tithe" for the month, then the efforts will be worth while. Many of the people will make Easter gifts which do not represent their "tithe." The writer has found that his people will respond to this plan better the second year than the first and better the third year than the second. Thus in the course of a few

years, a large proportion of your people will "tithe" for one month and some of them will eventually be led to practice Christian Stewardship for the entire year.

Stewardship month in your church brings a twofold blessing—it teaches your people to "tithe" and at the same time it is a means for a greatly increased offering for missions. Church folks enjoy the annual Easter letter and the opportunity to share in the missionary appeals. We have used "Stewardship Month" in our church for several years and with gratifying results. We commend the plan to all ministers and laymen who are interested in increasing their Easter offering for missions.

AN EASTER MESSAGE

Dear Friends of the Church:

Easter is the most glorious day of the Christian year. It is the commemoration of the greatest event in history, the Resurrection of Jesus Christ. "If Christ be not risen, then is your faith vain." He is risen.

We come to you at this time to ask you to share with us in making a "tithe" offering for our missionary and benevolent causes of the church. Easter is the time when we should thank God for all his blessings that have come to us during the year.

This special "tithe" offering represents one-tenth of your entire income for the month of March. If we will all "tithe," as we should, for this one month alone, we will be able to meet our entire missionary and benevolent askings. (Mal. 3:10-12.)

Let us make a renewed consecration of our lives. Let us be loyal to our church. Let us make an honest effort to give as God has prospered us. And may God help you and me to live for others.

An envelope is enclosed for your Thank Offering. Bring it with you on Easter Sunday or hand it to the pastor. Every member and friend of the church should be present for the Easter service. We shall look for you.

Wishing you a Happy Easter,

Your pastor,

First Methodist Church,
Reinbeck, Iowa, Mar. 1, 1929.

familiar with their Children's Program. The chairman is an eminent psychologist and teacher. The operator, a properly licensed man, is included in this board, as are the ministers of the church and the director of young people's work. To the latter is entrusted the management of the showings; he is responsible for ushers, stage management, music, door and ticket window. The church treasurer maintains a motion-picture account, receives all moneys, pays all bills.

In this department, as in that of the press, the opportunity for service in the way of training helpers is being splendidly used. A high school boy is now licensed as an assistant and is training

for license as an operator. A young married man who is interested in pictures and who has had some electrical training is also qualifying for a licensed operator. This provides an assistant at both showings and will eventually give us several operators at our call. The pictures are primarily advertised through *The Wesley Herald*, the weekly paper, published by the church, a display ad being run for two weeks before each attraction. In addition, advertising cards are distributed through carefully chosen territory a day or so in advance of a showing, so reaching a new clientèle each week with a different distribution.

Dr. Kernahan's Instruction for Workers

1. **Team work**—call two by two. The second personality adds strength, makes it easier to carry on the conversation and secure the decision.

2. **Visit.** This is a visitation campaign. Visit until you create a friendly atmosphere. If a friendly atmosphere can not be created then do not try to win the prospects, invite them to church services and make your next call.

3. **Within three minutes** you should usually state the purpose of your call so that the subject of conversation will be about Jesus Christ and the church.

4. **Be natural.** Visit just as naturally

as you would visit about your neighbors, politics or a football game even though you go in the spirit of the Master to visit in the interest of Christ and the church.

5. **Ask questions.** Make your prospect do some talking. Get his viewpoint, past experiences and training. Have him tell you about his attitude toward Christ and the church, his boyhood Sunday School days, his Christian parents or his early home church. As he talks about these things, he warms himself to the purpose of your visit.

6. **Direct the conversation.** As soon as you have sized up your prospect and

get your point of contact—then start directing the conversation toward the need and importance of your prospect becoming a Christian.

7. **The worker's personality and experience.** Your love for Christ and the church, the value of the religious life and church fellowship to yourself and family—these experiences should enter into the conversation.

8. **Appeals that win.** The appeal of conscience is your best general appeal. If there are children in the home, make the appeal for a Christian home, "For the sake of the children." If you are dealing with youth, the appeal for Christian manhood and a life of Christian service for Christ and society.

9. **Avoid a possible "No," or "Not now."** Do not ask a question that can be answered in this way. Visit until your prospect is ready to make the decision you want.

10. **Never argue or offend.** If your prospect has any difficulties or opposition, have him state them. After people talk about their difficulties or oppositions, they are in a better mood for considering your proposition. If you disagree with what they have said state your opinion and quickly leave the subject. Always leave a friendly attitude, so that follow-up workers may build on the interest you have created.

11. **Talk to men or families alone.** If company is present—make a second call.

12. **You are not after church members.** This is not your task. Avoid ever giving anyone this impression. Your task is to encourage and help people to become Christians and encourage Christians to get into some church for Christian service.

13. **Make a progressive appeal**—"Of course you propose to live a Christian life," "you desire to become a Christian" or "you certainly want to raise these children in a Christian home." If you ever receive a "no" or "not now" it is necessary to take time to visit around and past the refusal so you can make a progressive appeal from a different viewpoint.

14. **Persistence.** The first call is the best time to win the average prospect. Gently urge for the right decision. Prospects are often near the Kingdom and need a little persistent encouragement in order that they may take the step that their conscience indicates.

15. **Secure your decision.** "Him that cometh to me I will in no wise cast out." John 6:37. Trust the Holy Spirit to care for the religious experience of the person who decides for Christ. The pastoral follow-up work, personal devotions, church worship and Christian service will minister to the spiritual life of the convert.

16. **Record of Decision Cards.** This card should be filled out and signed by the convert. His signature to his decision often strengthens his will power. These cards are turned in to the church office so that follow-up work can be done.

17. **Never be discouraged.** (Christ did not win every person that he interviewed—remember the rich young man.) Be optimistic, be cheerful, do your best and leave the results with God.

Run, if you like, but try to keep your breath;

Work like a man, but don't be worked to death.
—Holmes.

Prospect Card

Name

Address

REASONS FOR BEING ON OUR RESPONSIBILITY LIST

....Member of Sunday School Attends Church Service

....Child in Sunday School Wife or Children Members

....Contributor Husband is a Member

....Baby on Cradle Roll Attends Some Women's Meetings

....Attends Young People's Meetings Survey—Preference

Other Reasons or Information

Called on byDate.....

Report and Follow-up Recommendations

Card used by Dr. A. Earl Kernahan, 60 College Ave., West Somerville, Mass.

VISITATION AGREEMENT

As a Christian, desiring to do my part and actively participate in the Visitation Evangelistic Campaign, I covenant to do the following:—

1. I will endeavor to attend the Workers' Meetings on the following dates:

.....

2. I am willing, after receiving instructions, to take a reasonable number of prospect names at each meeting and have a friendly conversation with these people about the Christian life or transferring their church letters, if they are members elsewhere.

(The workers will always do team work—Call two by two—
If you prefer choose your own team mate.)

Name..... Address.....

The Winning Way

By A. Earl Kernahan



WE cannot deny that our churches face growing competition—competition from business, automobiles, movies, golf, radio, bridge. By early training, tradition and the whole current of their lives,

most people have a deep sympathy with the maintenance of Christian principles. But, in our swift, kaleidoscopic twentieth century work and play many have lost contact with the church.

The church must meet this competition of modern social and industrial activities in an active, fearless, dynamic fashion. It must speak to people in language they can comprehend and of things close to their hearts. It must challenge them to a new concept of Christianity, to a new understanding of the teachings of Jesus. It must find a new way to accomplish this purpose. Visitation Evangelism represents a modern way, a winning way, of bringing souls to Christ. It is not a new way. It is, in fact, the oldest known form of evangelism. It was Jesus' way. Jesus sent His Disciples, two by two, out into the highways and hedges.

The technique of visitation evangelism—called "visitation"—to emphasize the necessity of sending many out to present Christ in an intimate and unprejudiced manner, is simple. There are no public meetings. A business-like plan of procedure is followed throughout. First, a practical and scientific survey of the religious life of the community in which the campaign is to be launched, is made under the direction of trained workers. A complete and accurate list of individuals of the community, and information concerning their church membership or church preference are obtained. The laymen of the various co-operating churches are called together, organized in groups and carefully instructed how to "visit" on behalf of Christ with friends, neighbors and strangers as assigned by their pastors.

Consecrated to their task, then, they go out two by two. To many it is a new experience, but to all a glorious task. They see the indifferent become interested. They witness the miracle of the

new birth as Christ is upheld. In loving service to God and man they come to know each other better, which is to love each other more. They talk in simple fashion, honestly and directly, with those upon whom they call, about God and His Church.

They carry with them "prospect" cards, to be filled out and turned in to the directors at the evening supper meetings, and "record of decision" cards, upon which it is stated: "I accept Jesus Christ as my personal Saviour, and purpose with His help to live a Christian life and do all I can to help carry out His entire program."

Visitation Evangelism has one objective—the making of Christians. Whatever church, therefore, the man or woman expresses preference for, to the pastor of that church the decision card is turned over. This decision to follow Christ is a serious one. It has been my experience that when made in the fire of emotional excitement, it is less likely to be permanent than when it is made in the cold light of reason and quiet deliberation. Our workers are urged never to argue, but to state their case, and then let the individual decide for himself whether or not he agrees. If he does, well and good. If he does not, argument will not convince him.

We have found, wherever we have gone, whether in the stillness of rural communities or in the turmoil of our cities, men seeking God. An outstanding leader of one of our greatest commercial enterprises puts it thus: "There is just one *essential* industry—religion." They are not always aware what they seek, but they are hungry, heart and soul, for that peace, that comfort, that refuge which the world cannot give. They seek it, and find it alone, in a Supreme Power.

It is a tremendous challenge—the challenge of the unchurched, and very little changed from the days when Jesus walked among men. But there is a power in men who have found Christ, to stir other men which can meet this challenge. And one of the most remarkable results of visitation evangelism has been the discovery of this power in the layman to win other laymen.

No matter how successful the minister, he can use to advantage an army of soldiers in Christ's Name. And, again, skillful general though he may be, the minister sometimes speaks a language

not readily understood by the man on the street, and where he fails, oftentimes, one of his laymen can tell the story and make it plain.

Intensive campaign work in cities scattered from coast to coast, and from Gulf Stream to far beyond the Canadian line, has proven that Jesus' way is as practicable today as two thousand years ago. We have brought into active church membership during the past five years more than 200,000 persons. Nor is the economy of the visitation evangelism to be overlooked as compared to the expense of mass evangelism campaigns. The cost of thus reaching the unchurched is infinitely less.

To those who have had a share in the work, the experience is a real awakening. They have known the joy of Service—for the sake of serving. They have reaped the richness of the reward of this service in their own lives, while their converts, carefully prepared before entering the fold and tenderly shepherded after they have been taken in, have proved sure in their faithfulness. The proportion of prospects that will be won in a given community can be almost mathematically predicted, if the church thoroughly prepares its lists, patiently secures by personal solicitation the corps of visitors, wisely assigns the prospects to those visitors best suited to call upon them, and then sends its workers out in a spirit of devotion and prayer.

What is it then to be a Christian—if not this—to follow Christ? And this, in simple phrase, is the plan and the purpose of visitation evangelism, to ask each man and woman to begin to follow Christ. Nor is it more, or yet less, difficult to follow Him today than yesterday. We cannot deny that our churches face growing competition. But where there is a will, to meet this competition, the way will be found. One way, and a winning way, is visitation evangelism.

Madness and anger differ but in this; This a short madness, that long anger is.
Chas. Aleyn.

The sun should not set upon our anger, neither should he rise upon our confidence. We should forgive freely, but forget rarely. I will not be revenged, and this I owe to my enemy; but I will remember, and this I owe to myself.

Colton.

Do You Have A Church Library?

CHURCH MANAGEMENT is anxious to know. A generation ago there was the Sunday school library in the average church which supplied selected juveniles to the children of the school and books of a general character to adults. It was the forerunner of the community library and in these latter days has fallen into disuse. Is there a new library to take its place?

But there is need for a new type of church library and it is already making its place in various churches. With the exception of the larger cities the public libraries are not making available the latest and best material on religious ed-

ucation, nor the good religious books coming from the publishers. If these books are to reach laymen and women, it must be through some medium in the church.

We know that some churches are meeting this situation. We do not know how far the practice has really reached the mass of churches. So we are appealing to our readers. Do you have a church library? To each person sending in the questionnaire with the information asked, we shall be glad to send one copy of our paper-bound edition of **WHAT TO PREACH** by Henry Sloane Coffin.

YOUR CHURCH LIBRARY

1. When was it established?
2. Under which department of church activity is the responsibility for it? (Pastor, Sunday school, Men's Class, Women's Society, etc.)
.....
3. Under which of these heads would you classify your library
 1. Religious Education
 2. Church Workers
 3. Juvenile
 4. General
4. What funds are provided for book purchases?
.....
5. What hours are books available for borrowers?
.....
6. Who has charge of these hours?
.....
7. Would you be interested in receiving latest book announcements from the religious book publishers?
.....
8. Are books purchased (a) Locally (b) From denominational Book Stores or (c) direct from publishers?

Church

City

Your Name

Street Address

Installation of Officers and Teachers of the Sunday School

This order was arranged by Edward Allen Morris of Orthodox Congregational Church, Arlington, Massachusetts, and has been used for a number of years in that church.

Dearly Beloved: The various activities of the Church of Christ call for a variety of gifts among its members, but all to the common end for which the Church was established; even as

the Apostle Paul has written, that there are diversities of gifts but one Spirit, and the differences of administration but one Lord, and diversities of operation, but one and the same God that worketh all in all. You have been called into the teaching ministry of this Church. "Ye are my witnesses," saith the Lord, "and my servants whom I have chosen, that ye may know and believe me." "And these words which I command thee this day shall be upon thy heart."

WORKERS' RESPONSE

"Thy commandments we will write upon the tables of our hearts, O Lord."

THE CHARGE TO THE PARENTS (Parents Standing)

You have heard how these, the workers in our Sunday School, pledge themselves to be witnesses for God, and to keep His commandments. Thus saith the Lord to thee as parents, "thou shalt teach them diligently unto the children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

PARENTS' RESPONSE

We will teach them diligently to our children. We will talk of them in our home, and before our children.

THE COVENANT OF WORKERS' (Repeated in unison by officers and teachers)

Trusting in the Lord Jesus Christ for strength, we humbly promise Him, and this Church, that we will be faithful to the extent of our abilities, to all known duties and responsibilities devolving upon us as workers in this Church School. We will strive most earnestly to be regular in attendance, diligent in our lesson study, loyal to the established rules of the School, consistent in our example, faithful to our Church; and we will seek earnestly the development of Christian character in those among whom we serve.

THE BLESSING OF THE CONGREGATION (Repeated in unison by the people)

The Lord bless thee and keep thee; the Lord makes his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.

PRAYER IN UNISON (Repeated by workers and congregation)

Almighty God, we thy unworthy servants, beseech thee by thy mercies that our hearts may show forth gratitude—that our lives may praise thee, not only with our lips, but by giving ourselves to thy service, and by walking before thee in holiness and in righteousness all our days. Grant that we may be workmen that need not to be ashamed, rightly dividing the word of truth.

BENEDICTION (By the Pastor)—May God bless you in these responsibilities, and make you faithful to all the duties of your respective callings; and may the Church be prospered and God be honored in your fidelity. And now the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ, our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you and remain with you always. Amen.

How to Grow

Pray without ceasing. I Thes. 5: 17.

Rejoice in the Lord always: and again I say, rejoice. Phil. 4: 4.

Add to your faith, virtue; to virtue, knowledge; to, etc. II Pet. 1: 5-8.

Ye have not because ye ask not. James 4: 2.

Whatever he saith unto you, do it. John 2: 5.

Only fear the Lord and serve Him in truth with all your heart. I Sam. 12: 24.

Remember the words of the Lord Jesus, how He said, it is, etc. Acts 20: 35.

Keep thyself pure. I Tim. 5: 22.

Go ye into all the world and preach the gospel to every, etc. Mark 16: 15.

In all thy ways acknowledge Him and He shall direct thy paths. Prov. 3: 6.

Verily, verily, I say unto you, he that believeth in me, work, etc. John 14: 12.

Endure hardness, as a good soldier of Jesus Christ. II Tim. 2: 1-7.

—From Membership Certificate,
Clinton Avenue Baptist Church,
Newark, New Jersey.

The Man Everybody Should Know

A Sermon

By Rev. Caradoc J. Morgan, Chicago

Thou art the Christ—Matthew 16:16.

ONE of the great tasks devolving upon the Christian Church is to establish a relation between Jesus and the modern man in such a way as to bring him to realize the need of the principles involved in the teachings of Jesus, and accept him as the master of his life. Humanity is struggling to higher standards of life, and Jesus must either be the leader in such a struggle, or an unrecognized follower. There can be no middle ground for such a historical person. That he is already being given the place of world-leadership in the onward and upward march of humanity is evident in the growing reverence for his teachings, and the efforts made to apply such teachings to the world's tragic needs. Men, in increasing numbers, are publicly acknowledging the leadership of Jesus in human affairs. There is a growing desire to accept his teachings as the solvent of the ills and wrongs of society, and the solution for present perplexing problems. The Jesus of Nazareth is being rediscovered. That is, the Jesus who went about doing good, who moved among his people, and lived the life of the people, is being rediscovered after being lost in the maze of the creeds and doctrines of the ages, and is being placed upon the world's throne as the master of man, and the ideal of his life.

The Universality of Jesus Christ

People believe more in Jesus today than at any other time in the history of his life, because he, more than any other individual, satisfies the cravings of the human soul. "Man is a religious animal," says Edmund Burke. Sabatier says, "Man is incurably religious." The testimony of human experience bears witness to this fact. But apart from the desire to satisfy his religious needs, every individual is in need of some kind of an ideal, something toward which he can aspire, aim at, something or somebody who will beckon him upward and onward to the high places of Christian thinking and living. Jesus, more than any other individual, is capable of doing this.

There have been other great men besides Jesus who have left the stamp of their individuality upon the world's thoughts and deeds. Gautama's eight rules as embodied in Buddhism, namely, right belief, right resolve, right word,

right act, right living, right effort, right thought, right meditation, can well be recognized as having made a definite contribution to the morals of society. Zoroaster's ten years in the loneliness of the desert, meditating upon what he considered to be eternal truths, cannot be spurned as an inconsequential event. Confucius' system of ethics has done more to maintain proper relations in the home than perhaps any other religion in the world. Mohammed, as an individual, should not be judged in the light of the present morality of the religion associated with his name. His intentions were pure, and his ideals lofty. Gautama, Zoroaster, Confucius and Mohammed were great men in their own day and age, but much of their immortality is of an imaginary nature. Their future is a matter of speculation. They belong to a civilization, which in the march of the ages, will pass into the realm of unremembered things. They lack the life principle which Jesus personified, and what makes Christianity essentially different from any other religion is that it is the product of the very life Jesus lived, and not the creeds and doctrines associated with that life. When Christianity is continued to be expressed in terms of life, especially as Jesus lived it, it, by its very nature, is destined to pre-eminence over all other religions, and will continue to idealize its founder.

Whatever claims may be made for the universality of Jesus Christ, all can be justified by the life he lived, and the religion he professed and practised. However high a man may aim in this life, however much he may achieve, however good he may become, he cannot be better, he cannot achieve more, he cannot aim higher to human perfection than did Jesus. And the man who wants an ideal for a character that's worth approaching, an ideal for a life that's worth emulating, can find it in the character and life of Jesus, and cannot go beyond that character and life. If a man wants to know what heroism is, what love is, what sacrifice is, what purity is, what friendship is, he finds it in Jesus more than in any other person. His perfect morality makes him ideal. His teachings are so aglow with life, so related to life, that no human life is complete unless the principles involved

in the teachings of Jesus govern and control that life.

Jesus as Revealer of God

The place which Jesus holds in human history represents the most significant fact connected with the life and movements of the world. Perhaps, the greatest thing which can be said about Jesus is that he stands in human history as the revealer of God in man. "The word became flesh and dwelt among us." That is, Jesus, the Son of Man, had all the physical attributes of man, ranging from his birth to his death. There should be no mistake about the humanity of Jesus in this respect. "The word became flesh." The way he "dwelt among us" embodies the world's greatest story of God's love for man, and man's need of God. This story needed more than the mere telling of it, it was a story which had to be demonstrated by living it. And Jesus through the life he lived, and the influence of that life upon others, is translating and transforming the life of humanity into the life of God. This fact is of great importance. It is one of the great fundamentals of life. It is a question of life. It means that as humanity endeavors to live as Jesus lived, its life is being changed into the God-life, because Jesus, who became man, is the highest and most perfect revelation of the God-life made known to man.

This unique position which Jesus holds as the revealer of God to man has more than human significance. As Jesus grew to manhood he had an increasing consciousness that he had a great and peculiar mission to fulfill. This mission was to establish a religion which would become world-wide in its extent, and through which all people, irrespective of birth or blood, could acknowledge God as their Father. The way Jesus responded to the supreme call of his life, and the manner in which he started out on his public ministry lead one to see that there was nothing prophetic in the origin of the Christian religion. It was the inevitable result of a natural cause. Recall to mind the setting of the scene. The carpenter of Nazareth called fishermen and other workers from the common-place positions of life to work with him in the establishment and extension of his religion. Such a religion attracted

the attention of the people from the very outset. As its founder, they recognized the genuineness of his call, the warmth of his welcome, his interest in their needs, his compassion for their souls, his love for their children, his yearning to lead them to the more abundant life. The occasion did not call for any prophetic display of power. It needed no such introduction nor defense. It was lowly in its origin, human in its beginning, divine in its nature, glorious in its completion, and heavenly in its goal. It was to be a religion of the people, for the people, and by the people.

Such a religion could not by its very nature be kept within the narrow confines of the nation in which it had its birth. It soon began to increase in strength and numbers. The leaven was at work. Its growth was evident and visible. Among the first to recognize the new and increasing power was Rome, and out of a sense of fear that this new movement might interfere with its present world supremacy, the physical forces of the Roman empire were employed to prevent the spread of the spiritual kingdom of God, but like every similar attempt recorded in history, failed. Faith in such a religion defied opposition. The physical can never conquer the spiritual. The arena, the block, the stocks, the stake, the prison, did more to strengthen the faith of the Christians, and spread their religion, than they did to destroy such faith, and retard such a religion. Persecution increased their power. Murder multiplied their numbers. Death immortalizes, and as such, we see that the Roman empire was, the Kingdom of God is. The Caesars were, Christians are. Nero was, Jesus is, and will be an actual reality as long as time lasts.

Similarly, the scholastics of the middle ages, by reducing Christianity to a science, and interpreting it in terms of facts rather than feelings, thought they were doing God a service. But their metaphysical treatment of the Christian religion laid the foundation for a period of indifference and doubt unexcelled in the history of our religion. This indifference and doubt characterized each succeeding generation, until it found its culmination in the skepticism of the eighteenth century when many of the literary and philosophical writers of Europe predicted that the Christian religion would soon be counted among the dead religions of the world, and that the empty churches would be used for civic and scientific purposes. But such predictions proved to be unfulfilled prophecies. When faith was at low ebb, and the general religious life of the people dormant, if not dead, God was still in his heaven, and his world was not without a witness. It was at such a time as this, and under such

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1929 BOOK OF THE COVENANT THE EUCLID AVENUE BAPTIST CHURCH

My Covenant with Our Church

HAVING been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour and, on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now solemnly enter into this COVENANT with one another, as one body in Christ. ✠ We engage, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of the Church in knowledge and holiness; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute, willingly and regularly, to the support of the ministry, the expenses of the Church, the relief of the poor, and the spread of the Gospel throughout the world. ✠ We also engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of our kindred, and, by example and effort, to win souls to Christ. We will endeavor to walk circumspectly in the world; to be just in our dealings and exemplary in our deportment; to avoid all backbiting and evil speaking; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the Kingdom of our Saviour, Jesus Christ. ✠ We further engage to watch over one another in brotherly love; to remember each other, and especially the Pastor, in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling, and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Saviour to seek it without delay. ✠ We, moreover, engage that, when we remove from this place, we will, as soon as possible, unite with some other Church, where we can carry out the spirit of this Covenant and the principles of God's Word.

Name _____

OCTOBER, NINETEEN HUNDRED TWENTY-NINE

Church Members Renew Covenant

How long does the average church member carry in his heart the covenant of membership? Ralph Walker of the Euclid Avenue Baptist Church, Cleveland, decided that it would be a good plan to have an annual covenant. So he prepared a loose leaf record for Rally Sunday. Each person present was given the opportunity to renew his covenant. The card itself was an attractively printed design on parchment paper. After the signatures had been obtained they were bound in a book. This book is the 1929 volume of the church covenant. It is expected that an additional volume will be compiled each year.

The Man Everybody Should Know

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circumstances, that Wesley and Whitefield appeared upon the scene, and with their fiery and fervent preaching, brought light and life to a misdirected and darkened world. This great light, which brings new life to people in every age, has its origin in, and radiates from, the person of Jesus, a fact which is more than human or commonplace. Nothing less than the high eternal purpose of God in human life can explain this great reality. God wanted to reveal himself in human form; Jesus was the chosen one, and in and through such a choice, Jesus is recognized as the highest, most complete, most satisfying expression of God. As such, the life of Jesus is the most tremendous fact in the world's history.

Jesus as the World's Savior

Whatever our knowledge and experience may be of the nature and person of Jesus, such knowledge and experience is incomplete until we recognize and accept him as our personal Savior. Not all people think of Jesus in terms of a personal Savior because of certain prescribed and false notions associated with his Saviorhood. But when we consider the natural and personal claims the life of Jesus has upon mankind we are led to see that the salvation of mankind depends upon the way it takes him in earnest. This is true because mankind is saved by living to the best of its ability the God-life. And since Jesus is the highest expression of God in human form, there should be a readiness and willingness to accept him as a personal Savior.

The testimony of the ages bears witness to the claims and qualifications of Jesus' Saviorhood. As the world's Savior he is more than teacher or prophet. The world has had great teachers and prophets whose wisdom and judgment and guidance have made the world better, but no other person ever made the claims Jesus did, and at the same time substantiated them by the life he lived. The secret of the influence of the teachings of Jesus upon the world is found not so much in what he said, but the way in which he made his teachings practical and livable. There are few things so dangerous and damaging as claims unfulfilled and unsubstantiated. The claims he made regarding himself establish the medium through which we see the difference between him and other great personalities. He not only made statements; what he said became a vital reality in human experience. He not only gave advice; he made his advice practical. He not only suggested; he gave power to become. He not only said "Take up thy bed and walk;" he went

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Lopsided

By Frederick A. Agar

This is the first of a number of contributions by Dr. Agar, famed specialist on local church problems.

TO achieve the best results a local church must have a properly balanced program. To become lopsided is to endanger the cause of Christianity and the welfare of the church members. Let me cite a few cases of lopsided local churches. Here is a church that has majored upon its organization until it has become an almost perfect piece of machinery. In the meantime, its ministries have sharply fallen off, so that people inside and out of the membership are sadly neglected and are left without the loving personal big-brother, big-sister fellowship touches. In consequence, the perfect machinery has a diminishing group to handle and the mechanical contrivances will soon die of dry-rust for lack of people to operate them. A good organization must always be accompanied by a well-balanced missionary and ministry outreach. In a church people must always be considered before machinery.

Another church of my acquaintance is intensely interested in what it calls evangelism, but which in this case is really misnamed. It is constantly adding numbers to its church roll and consistently boasts of these additions by profession of faith. But sad to relate, this church is lopsided, for the intense "evangelism" is not followed by any correspondingly effective enlistment processes that would educate the newcomers in the art of living for Christ day by day. Quite often this church has a sparsely attended business meeting and an officer arises to read a list of names and then recommends "that the persons whose names have been read shall be removed from the membership roll for lack of participation in the fellowship of the church." Almost glibly the motion is made, pathetically the assent is obtained and a great tragedy in soul waste has been consummated. In the course of years hundreds are dropped this way.

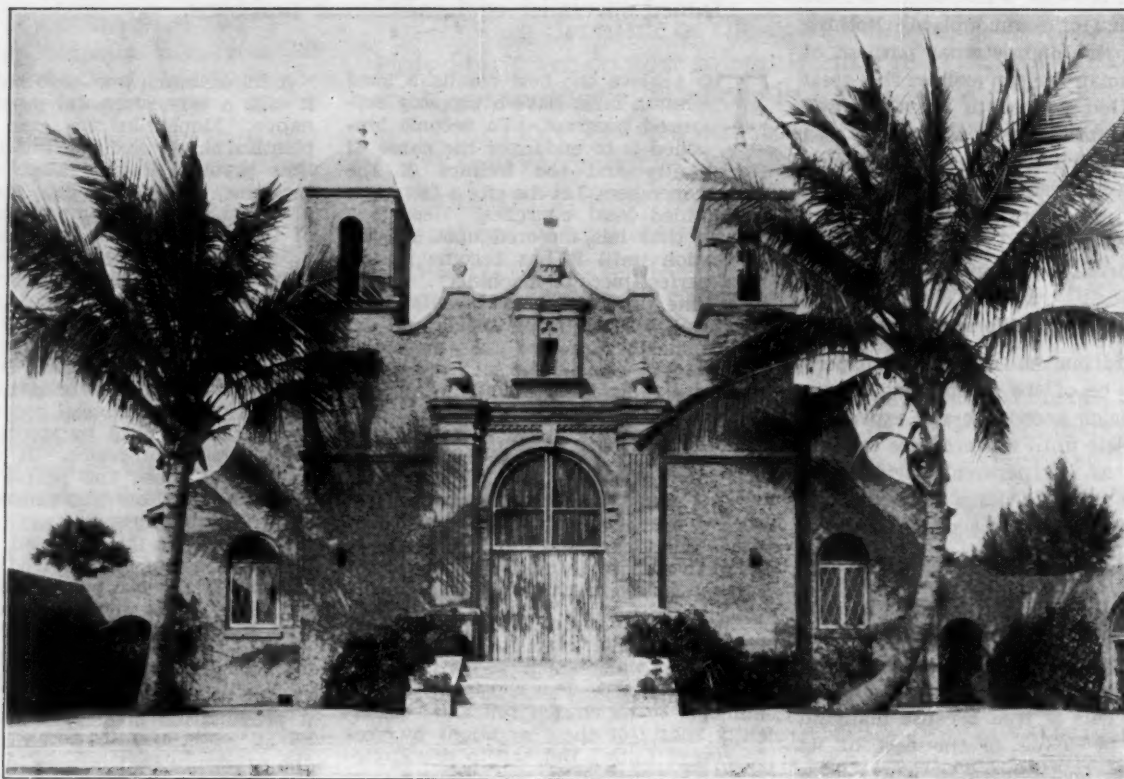
The tragedy could have been largely avoided if the local church had balanced its evangelistic program with as intense a program of caring, through spiritual nurture and culture, for the people who were led to make a profession of faith in Jesus Christ. As well might a home have born into it a little babe, but when the accouchement was an accomplished fact, the doctor, nurse, and parents, would leave the new-born child to its own infant devices. A criminal charge of manslaughter at least would be the end of such a story concerning a physical babe. What about a new-born soul? Every church should plan carefully not only its program of evangelism but also its parallel program of spiritual feeding and education. Education can never take the place of evangelism but wherever there is evangelism there should be a plan for the nurture and culture of every newcomer.

A third church known to me has what it calls a very successful program of finance. Money in this case comes in plentiful supply and the church is all the time proudly drawing attention to the fact that it is out of debt and all bills are paid. But a comprehensive study of the real situation discloses it to be a case of lopsidedness. About 16% of the members furnish 90% of the total income. Less than 25% of the whole membership are recorded as contributors; so practically 75% of the church are without the spiritual function of Christian stewardship or giving. Money production and financial programs must always be balanced by spiritual growth and worship programs. It is a well-known fact that the people who give regularly are those who generally attend upon the worship services of the church. The reverse of this is equally true. No church is out of debt to God's Kingdom until every steward owning the Lordship of Christ Jesus has regularly paid as God hath prospered them. Nor are all the bills of the church met until every member of the church has been lovingly taught that it is due them to learn that a presentation of self to Christ is not at all effective unless accompanied by the substance that inheres in or accrues to the life. The meeting of this financial phase of Christianity is too often faced by local churches with cowardice and lack of loving spiritual guidance. Any financial production or outpouring on the part of any Christian must be followed by spiritual compensations that lift the good steward nearer to the ideals and ideas of his Father-Owner.

Every church needs to balance its money production with prayer and spiritual ministries of other sorts so that the individual comes to realize the glorious truth that God loveth a cheerful giver. Giving is a matter primarily of grace and not of law, and increased giving is altogether a matter of increasing love and knowledge. A balanced program in this respect attests the truth of "where your treasure is there will your heart be also."

A goitre or tumor upon the physical body is a sign of an unbalanced condition. The resulting lopsidedness is at least uncomfortable and quite often it is dangerous to life. Some churches have fine preaching and no work program, and they are in the position of an individual who has fine food and no exercise, so becomes sick or lazy. There are churches that have an intense spiritual pressure but no social relaxation in their program and such a church reminds me of the old adage, "All work and no play makes Jack a dull boy." It is a fine thing to bring people onto a high spiritual plane but to avoid fanaticism or some other unbalanced condition a program of happy social life and fellowship needs to be put in so that "the whole man may be perfect."

Florida's Little Church Around The Corner



FLORIDA, like New York, Paris, and Hollywood, now has a "Little Church Around the Corner." It is located at Delray Beach between Palm Beach and Miami. The origin of its name is not the same as that of the other "Little Churches" since it is not an actor's church, nor has it any of the reputation for marrying famous people. It is rather a church for the ordinary American who comes to Florida to spend a quiet winter away from the throngs of pleasure seekers who frequent the beaches. The use of this popular name is a result of a contest which revealed the wishes of a number of winter residents

and tourists, most of whom desired to give the church a suitable name for such a picturesque location.

This beautiful Florentine design of which there is only one other in America, is located just around the corner from the main highway that leads to the beach. It is also within the view of the ocean and as the worshipper sits in the pews, it is possible to hear the splash of the rhythmic breakers. In front of the building it will be seen that there are two coconut palms which only grow south of Palm Beach. This presents a typical Florida appearance.

Inside the court around which the

building circles, is an open-air baptistry, the only one known in America. It is a miniature River Jordan and the water which gushes from an artistic fountain slowly makes its way beneath the shading palm into an open pool. The church was built originally by the Baptists but is now being occupied by a congregation, originally Presbyterian, but now styled The Community Church. The church is noted for its many winter attractions, such as Organ Concerts, Lectures, Recitals, as well as its regular ministry of the Gospel. The Rev. Frank H. Nelson, originally of California, is the pastor.

The Man Everybody Should Know

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one step further than all others when he said "Thy sins be forgiven thee."

A fact worthy of note in this connection is that in these comparisons with others the human element was not lacking in the life of Jesus. He was subject to human limitations as we are. Hunger and weariness, toil and sweat, persecution and pain he shared with others. But it is not in spite of this fact, but because of this fact, that we recognize and accept his Saviorhood. Through his attitude toward his human limitations, and because of the survival of his spirit

over everything physical, mankind might well develop a sense of dependence upon him. More than any other individual Jesus held all things in common with his fellow-man, and thus became a natural Savior. However much man has accomplished, Jesus has accomplished more. However long and dark the path of sorrow man is called to walk, Jesus, also, walked the same road. When the reveille sounds, and the call comes from the distant shore to close our eyes on this world in anticipation for the next, the master of life and death is near. There is no vicissitude, phase or form of life man is called to experience, but that Jesus himself has experienced it. His

absolute humanity is the greatest guarantee of his universal Saviorhood.

Question of the Sinlessness of Jesus

Through the commanding position which Jesus holds in human life, and in the affairs of the world, we are led to the question of the sinlessness of his nature. Nowhere in the gospels do we find Jesus making specific claims that he was immune from the effect of sin upon his life. If at any time he spoke of his own sinlessness, it was not because he felt he was predestined to be perfect, and incapable of wrong doing. He constantly asserted his humanity. He was tempted as we are tempted, and

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"Well, GEORGE,



—how do you like the new floors?"

WHEN *Sealex* floors were being laid throughout this church, George heard a lot of talk about "floor sanitation" and "reduced cleaning and maintenance costs"—but that didn't mean much to him!

George, like every other janitor, was interested in just one thing—would the new floors make *his* work easier?

So, let us discuss church floors, for a moment, from the human angle of those people whose job it is to care for them. The easier the cleaning process, the more likely that your floors will be properly cleaned, retaining their original attractive appearance.

Install floors of *Sealex* Linoleum or *Sealex* Treadlite Tile and George's toil is considerably reduced, for this new type of floor is surprisingly easy to clean and care for. *Sealex* floors are spot-proof and stain-proof. Sweeping with a push-broom or a light mopping is all that is necessary to remove dirt and spilled things. Waxed occasionally, their lustrous surface is a thing of beauty.

Sealex floors reproduce in appropriate patterns and color schemes, the handsome marble and tile effects which have long been associated with the finest types of church architecture.

But that is only half the story! These resilient cork-composition floors create an atmosphere of peace and quietude which is highly appropriate for a place of worship. They deaden the sound of footsteps and do away with the distracting noises caused by the scrape of moving benches.

And *Sealex* floors are within the limits of any church budget. They may be as elaborate and luxurious—or as simple and inexpensive—as you desire. Solid-colored floors of *Sealex* Battleship Linoleum, for example, are suitable for the modest church and are probably the cheapest good floor that money can buy; whereas floors of *Sealex* Treadlite Tile are "custom-laid" floors of great beauty which make possible the reproduction of almost any pattern, motif or design.

When installed by Authorized Bonded Floors Contractors, *Sealex* floors are backed by our Guaranty Bond, issued by the U. S. Fidelity & Guaranty Co. Let us tell you more about our quality installation service on church floors. Write for our booklet, "Facts You Should Know About Resilient Floors for Churches." Address Department V.

BONDED FLOORS
Sealex Linoleum and Tiles  *Backed by a Guaranty Bond*

WHAT TO DO IN FEBRUARY

Special Days

February 2—The Presentation of Our Lord.
February 2—Candlemas Day.
February 14—St. Valentine's Day.
February 24—St. Matthias.

Notable Birthdays

February 4, 1892—Mark Hopkins.
February 5, 1837—D. L. Moody.
February 7, 1478—Sir Thomas Moore.
February 7, 1812—Charles Dickens.
February 11, 1847—Thomas A. Edison.
February 12, 1809—Abraham Lincoln.
February 15, 1564—Galileo.
February 21, 1801—John Henry Newman.
February 22, 1732—George Washington.
February 22, 1819—James Russell Lowell.
February 26, 1802—Victor Hugo.
February 27, 1807—Henry W. Longfellow.

As Easter comes late this year, so the lenten season does not begin until next month. Consequently, February stands rather alone, as far as outstanding religious events are concerned. There are, however, some opportunities that should not be overlooked for the development of an attractive and unique program.

The Wednesday Night Meeting

By studying the list of notable birthdays it will be observed that there is an opportunity for something a little out of the ordinary. The first Wednesday of the month, February 5th, is the birthday of Dwight L. Moody, the famous evangelist. A special program can be built around this circumstance by using the favorite hymns of the Moody-Sankey meetings. An address can be given on the life of D. L. Moody.

Abraham Lincoln's birthday comes on Wednesday, February 12th. A feature can be made of this circumstance and the program can be built around "The Great Emancipator." A very helpful book among the many "Lives of Lincoln" is "The Soul Of Abraham Lincoln" by William E. Barton, which appeared a few years ago. This book deals with the spiritual side of Lincoln's nature and will be found very helpful in working out a suitable Wednesday night program.

Victor Hugo's birthday is Wednesday, February 26th. Where the church is equipped to show motion pictures, here is an opportunity to use the film "Les Miserable." If the picture is not used, the story of "Jean Valjean" can be worked into the address of the evening.

Social Events

The month presents three opportunities for social activities. Lincoln's birthday, Washington's birthday, and St. Valentine's Day can all be utilized to good advantage. St. Valentine's Day, of course, is always looked forward to by the younger people of the community as the occasion of great fun. Sunday School classes and young people's organizations of the church will do well to capitalize this universal desire. Valentine parties can be held, either in the church or in the homes of the young people.

For the older folks, it might be desir-

FEET OF CLAY

By Paul H. Yourd



The Colossus of Nebuchadnezzar's dream crashed because its clayey feet had not the strength to support the image of gold and silver and brass and iron against the shock of concentrated impact. The foundation was not solid and the massive statue fell.

This shattered, age-old, dream-image is a symbol of life. Without right foundations life is a failure. Brilliance is shattered, Pride is humbled, Genius crumbles, Power disintegrates.

No nation, however brilliant its leaders or dazzling its geniuses, can stand permanently on the ignorant, superstitious mass of common people. The foundation of all national and hence all world enduring success lies in the individual. Hence the necessity of right foundations for each and every person.

Knowledge of self is fundamental. More time must be spent on anatomy and less in reading popular novels. Psychology must supplant the funny page. The interrelation of body and mind must be understood. No knowledge that relates to the individual about himself should be the secret of any sect or class.

Knowledge of others is supplementary. Racial animosities must be overcome. Divergent social ideals must be intelligently considered. Tolerance, understanding, and good will must supplant religious bigotries, ignorance, and suspicion. Class crashes must consent to conferences. The world is becoming too small for provincialism. Envy, Jealousy, Hatred, Attitudes of Superiority, Exploitation and Spoliation must give way, or the world structure will fall.

Knowledge of God completes the tripod of a sure and safe foundation for all life. The people of the World need to turn away from Mars and Venus and Mammon to the God and Father of the Lord Jesus Christ.

able to sponsor a banquet or church supper centering around either one of the great national heroes. Costume parties are also a possibility on these holidays.

Spiritual Emphasis

The month affords an opportunity for special preparation leading up to the observance of the lenten season. Most churches emphasize special meetings of some kind during the year and the local demands will decide whether these meetings shall be held during Lent or during the month of February. In case the meetings are not held until Lent begins, February can be utilized by effective pastoral calling. Pastoral calling has not gone out of date. Many of the busiest ministers all over the country value the personal contact more and more. One busy pastor made one hundred and seventy-five calls in February last year. Interest the Board of Deacons in calling on the church members.

Prospect List

Careful survey of the parish will reveal those who are not connected with the church and who are possibilities for church membership. Make a list of these and cultivate them in every possible way. Have members of the church call on them. Every Sunday School class and every other organization in the church can be enlisted in this wonderful work of building up a large prospect list. After this list has been carefully prepared, plan a campaign of personal evangelism, enlisting only the right kind of workers to help.

Personal Visitation Campaign

There are those who like the excitement of protracted meetings. There are those who feel that the only effective method of evangelism is through a series of meetings. Be this as it may, it is also true that a tremendous amount of most effective work can be accomplished in the quieter way of intense personal evangelism. House to house visitation, personal interviews, the enlisting of consecrated men and women as helpers in this work, and deeply spiritual messages every Sunday and on Wednesday nights will result most satisfactorily.

The Young People

Nearly every community has young people away at college. Others are preparing to go. A great change comes over the lives of these young people after they have been away. Many of them lose touch with the old home church. Do everything possible to keep in touch with these young people. Remember those away by sending them a personal letter or a postal card. When the time comes for observance of the day of prayer for colleges, make a special event of it and have groups in the home church send greetings. Sunday School classes and young people's societies can take the lead in this movement. The young people's meeting, of course, is in the hands of the young people, but the pastor, after consulting with the Program Committee, can arrange to have

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ten minutes at each meeting for a certain number of meetings in which he can give special talks. There are many important themes to be discussed, such as "Why I Am A Christian;" "What To Believe;" "Why I Belong To The Church That I Do;" "What Other Churches Believe," etc.

Sermonic Subjects

For those who care to preach a series of sermons, the following themes are suggestive, under the general title of "Essentials Of Christian Faith;" "Science, The World, and Religion;" "The Excuse for the Church;" "The Reality of God;" "Profits of Prayer;" "The Book Everybody ought to Know;" "Jesus Christ, the Son of God;" "The Work of the Holy Spirit;" "New Life in Christ;" "The Mystery of the Cross;" "Life After Death."

MINISTERS' EXCHANGE

The ministers' exchange gets a start this month. Here are several good opportunities to arrange for your summer vacation exchange. Several of these insertions are from men who made satisfactory exchanges last season, and are wise in seeking to start early for 1930. CHURCH MANAGEMENT will be glad to insert your offer without charge in this department if correspondence is to be addressed to you personally. There is a charge of five cents per word where the magazine is expected to forward mail received.

Highland Park, Illinois, 25 miles from Chicago. Presbyterian. 500 members. Desire exchange for five August Sundays with church in or near Denver. One service. \$35.00. **Rev. Frank Fitt, Highland Park, Illinois.**

A Chance to Come to Florida and preach in one of Florida's most beautiful churches. Cool summers, attractive bathing beach, golf course and within easy distance of Miami. July to October inclusive or parts thereof. What have you to offer in exchange? **Box 133 West Palm Beach, Florida.**

Guilford, New York. "I am planning on being at the University of Chicago during the summer term of late July and August. Therefore, I will be open to supply some pulpit for the month of August. Would like to have the use of parsonage of the church to be supplied. I am a fully ordained minister with eight years active experience. Would also be glad to consider an exchange of pulpits with some brother who would like to come East for a change or special study. White me immediately. **Rev. F. S. Crispel, Guilford, N. Y.**"

Buffalo, New York. A Presbyterian church with over 600 members. Wish to exchange, as supply, for July or August, with some minister in Winnipeg or Brandon, Manitoba, or Fargo or Grand Forks, North Dakota. \$25.00 for one service. **Address D. H. c/o Church Management, Cleveland, Ohio.**

And finally here is one from the editor. He will be in the vicinity of Washington, D. C., Sunday, August 17th, and will be open for a supply engagement on that Sunday morning.



A PLAN OF EVANGELISM AND INGATHERING

THIS offered plan consists of a program of personal work which includes all the necessary material for the workers. It has proven effective in many churches, some reporting over 50 per cent accession to the church membership through its use.

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ASK DR. BEAVEN

I am a member of a committee gathering codes of professional ethics. Can you tell me whether such a code has been adopted or proposed for any group of Protestant ministers, so far as you know?

You will find in the preface of a book by Harmon, on "Ministerial Ethics," published by the Cokesbury Press in 1928, information regarding ministerial codes. The appendix has the code adopted by the Congregational, Methodist, Presbyterian and Unitarian Ministerial Unions. If you will look back, also, to the files of the CHURCH MANAGEMENT, or write directly to them if you do not have the files, you will find, I believe, that some collection has been made of these ministerial codes of ethics. This is the only suggestion which I can make at this time.

In your very practical book, "Putting the Church on a Full-Time Basis," you have, as an appendix, copies of letters to follow up evangelistic visitations. Do you have them printed in quantities, and do you sell them?

The form of letter printed in the back of the book referred to was printed particularly for the Lake Avenue Baptist Church, with the name of the church upon it, and was used from year to year until it was exhausted, so that we do not have them for sale. I regret that I am not able to comply with your suggestion. On the other hand, do not hesitate to make use of anything that you find in the book, adapting it to your purpose, for it was printed simply with the idea of being suggestive to those who might be able to make use of the material in their churches.

Will you please give us help on ideas for an "At-Home Night" in the dedication program of a new church building? This is to come Thursday evening, and be preceded by a Sunday service where we have the history of the church given, a Sunday evening service for young people's dedication, Monday a men's night and Tuesday a woman's night. Do you think it would be well to have a banquet for the church and its members, and later have the people of the community come in?

I think it would be better to have a banquet for everybody, or else not to have a banquet at all and have everybody come at the same time. It rather looks to me as though, if you had a banquet simply for the church people first, and then invited the people of the community to come in afterward, you have to make a distinction which seems to class others as outsiders. This is the very impression you do not want to create.

You might have a short program, say of half an hour, from seven-forty-five to eight-fifteen or eight-thirty, with some words of greetings from prominent people outside the church, commenting upon the significance of the church to the community, bringing words of greeting and congratulation to your people, following this by pictures and explanations of the church building, with possibly a tour of inspection on the part of those who are visitors for the evening. Then you might, if you desired, have the



Albert W. Beaven

evening close with either an old-fashioned social, with mass games and mass singing. Another suggestion is to have some sort of a pageant arranged (if you have people in your parish who are skillful along that line and also if you have in your equipment some sort of stage for that purpose), a pageant that might show the history of the church or attempt to show what it is doing for the community. One night, we dramatized the story of our past by having a gigantic book made, and as we turned the leaves, through each leaf stepped a person dressed in the costume of the particular period which that page of our history represented, and they told in very brief form the story of the development of the church at that particular time. This livened up the whole affair; some of it was humorous, all of it was valuable, and all of it was interesting. I feel that for events of this kind we can use the dramatics with very great effect.

Question—Can you make any suggestion by which a church that has not much money to spend can yet have flowers regularly for the Sunday services?

Answer—The key to any answer lies in your ability to pick some person who loves flowers and will take that as his or her special work. I have seen marvelous things done on little or no money from the church.

If you can get someone like the above, work might be done along some such line as this: First, many people would willingly give memorial flowers on the anniversary of the death of a loved one. We found that the pulpit was provided with flowers a good share of the year from this source alone, after it was once started and people became interested in the idea.

Then it is remarkable how wild flowers do look when tastefully arranged. Some of the most remarkable effects I have ever seen in church were made by using ordinary wild flowers, even roadside weeds in flower, with branches of trees or shrubs for a background.

Again, different members of the Floral Committee or of the church at large will agree to furnish from their own garden flowers for a certain Sunday. Branches of lilac bushes, syringa, apple or cherry blossoms, or branches of highly colored autumn foliage, are beautiful in the extreme.

We found, also, if you have a chairman of the committee who loves flowers, that such a person might be very glad, if the church would furnish the bulbs or seed, to raise additional flowers in their own garden which could be used in the church. Some of our loveliest tulip, narcissus, dahlia, flag, and other displays have come in this way.

Frequently, also, a committee chairman will find people who are glad to have flowers which have been used to decorate the church for a wedding on Saturday, kept and used on the platform on Sunday. Flowers or decorations add so much to a service, it is too bad not to have them when they can be gotten with comparatively little expense. It offers also a beautiful field of service for some one who has the interest and the artistic ability.

LINCOLN'S HILL DIFFICULTY

Abraham Lincoln was one in our history who climbed straight up the Hill Difficulty. The picture is very graphic in our minds of his early struggles for an education; stretched flat out on the floor of the plain log cabin, before the fire place,—the only suitable light to work by,—ciphering, working problems in geometry on flat slabs of wood, toiling painfully, yet his great intellect absorbing every thing he read. A real Hill Difficulty he encountered and overcame before he became the "Great American," one of the few souls on this planet whose names will never die.

"None knew whence Lincoln that deep wisdom drew,
So shrewd, so tender; not from books it came,
Nor from a mother's breast—the oil that fed the flame
Of his great soul some hidden hand did pour,
Nor shall America his greatness claim;
He gave her greatness, not from her it came."
(Le Gallienne)

The University of hard knocks is after all the very best University to attend, though its discipline is often painful. The Hill Difficulty serves a real purpose on the Way of Pilgrimage in strengthening moral and physical fiber in pilgrims.

De Witt L. Pelton in *A Modern Pilgrim's Progress*; American Tract Society.

GOING TO THE DOGS

My grandpa notes the world's worn cogs,
And says, we're "going to the dogs;"
His grandad, in his house of logs,
Swore things were "going to the dogs."
His dad, amid the Flemish bogs,
Vowed things were "going to the dogs;"
But this is what I wish to state,
That dogs have had an awful wait.

—Washington Herald.

Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

—John Fletcher.

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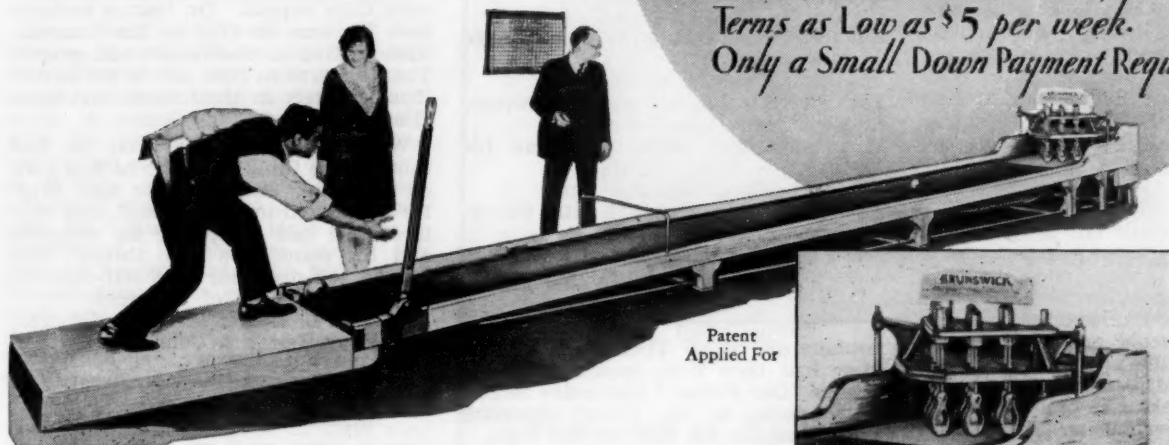
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ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

WASHINGTON, A CHRISTIAN GENTLEMAN

Washington was a *Christian* gentleman; he trusted in God and made no secret of it. Not only did he attend church regularly, but many times during that winter when his army was at Valley Forge he would steal away alone into the woods, and he always came back with a cheerful countenance. His friends wondered at this. One day a Quaker whose name was Mr. Potts is said to have come upon him, accidentally, in the woods, kneeling and praying. God heard Washington's prayers for his country, for his soldiers, and for himself, for he gave them strength to endure during that terrible winter at Valley Forge.

Alfred J. Sadler in *Story-Sermons for Juniors*; The Abingdon Press.

THE IMPULSION OF A GREAT EXAMPLE

The writer recalls a young Harvard student who told him that he had read Charnwood's *Lincoln* and had been so impressed with the moral power of the hero that he had seemed to go through his daily life thinking as Lincoln thought and doing as Lincoln did. Then it occurred to him that that was what was meant by Christian living, so he read the story of Jesus in the Gospels and was again inspired with the ideal. He asked if he were right in thinking that he had come into religious experience. Of course he had come into the very heart of it, and was repeating the experience of Paul: "For me to live is Christ." Here were conduct models, not indeed to be slavishly copied, though some men have done that, wearing sandals, rejecting marriage, declining to be sworn. But the great souls have more often liberated the souls of their disciples, enabling them to do and to dare in their day and for their generation as the great examples had done for theirs.

Theodore G. Soares in *Religious Education*.

THE SPIRITUAL DRAMA OF LINCOLN'S LIFE

Some of us think that Lincoln was the tallest soul who has dreamed here under the sky of our new world, but how few know the spiritual drama of his life. In youth he was a fatalist, in whose philosophy miracle was myth and prayer a futility. Things will be what they will be, and human entreaty is in vain. Happily, it was a moral fatalism, in which righteousness will reign at last, whatever may be the posture of the hour. But when he was forced to be a man of action, upon whose shoulders rested the fate of a nation torn by civil war, even moral fatalism was not enough. Then began the struggle—like that in the life of Thackeray—to free himself from its clutch. There came days so dark that he was driven to his knees, as he tells us, because there was

Breeding Hate

They met the next year where the cross-roads meet,
Four men from the four winds come;
And it chanced as they met that they talked of God,
And never a man was dumb.
One imagined God in the shape of a man,
A spirit, did one, insist;
One said that nature itself was God,
And one that he didn't exist.

But they lashed each other with tongues that stung,
That smote us with a rod.
Each glared in the face of his fellowmen,
And wrathfully talked of God.
Then each man parted and went his way,
As their different courses ran:
And each man journeyed with war in his heart,
And hating his fellowman.

—Sam Walter Foss.

nowhere else to go. There, on his knees, what had been iron, impersonal Fate, became "Our Father," responsive to human appeal, by His grace sustaining a brave man in his fight for the right.

Joseph Fort Newton in *God and the Golden Rule*; The Century Company.

LINCOLN LED BY GOD

Consider the experience of Abraham Lincoln. Few people realize in what a strange fashion his career was repeatedly redirected until finally, in ways that no one would ever have foreseen, he was thrust into the Presidency in America's hour of supreme need. "Lincoln went to the Black Hawk War a captain, and through no fault of his own returned a private. That was the end of his military career. Then his country store failed completely, 'winked out,' as he used to say. The surveyor's compass and chain with which he earned his living for a time were finally sold to pay his debts. He was defeated in his first campaign for the legislature, defeated in his first attempt to be nominated for Congress, defeated in his application to be appointed Commissioner of the General Land Office, defeated in the senatorial election of 1854 in Illinois, defeated in his aspirations for the vice-presidency in 1856 (and defeated when a nod from half a dozen politicians would have brought him success), and defeated again in the senatorial elections of 1858. Yet 1861 found him in the White House." Was it luck that led Lincoln through that maze? Was it happy coincidence that gave him to America? Some of us can never think so. We believe that God found him, trained him, led him through one cross-road after another, and finally put him in the place which probably no one else in his generation could have filled.

James Gordon Gilkey in *The Certainty of God*; The Macmillan Company.

LINCOLN'S SELF-DISCIPLINE

In a crucial hour of Lincoln's life, when his Congress was against him, when his cabinet was divided in its loyalty, when he had been repudiated at the polls, when he himself said "even God seemed to have forsaken him," a committee came from the Congress. It was really a Republican caucus. They came to ask him to change his cabinet or resign. That was the darkest hour of his life, according to Dr. Barton.

But Lincoln asked for a day to consider their request. Dr. Barton assumes that he went to God in the interval; went to God in meditation, and prayer. Then he went to that committee, looked them squarely in their faces, and said: "I'm master now."

What he meant was, that he had thought the thing through; he had gone off to think and meditate and pray. He had talked to his own soul, and with God! He had disciplined his thoughts and his plans. He had, through this terrific self-discipline and self-mastery, become "The Lord of his event!"

William L. Stidger in *Personal Power*; Doubleday, Doran & Company.

SEEKING GOD'S APPROVAL

During the Civil War many delegations called upon President Lincoln to approve or disapprove, to tell him what they thought should be done. One day brought a delegation from the city of Chicago, composed of clergymen. As they were leaving one of them said: "Mr. President, I am compelled to say to you, and I give it to you as a message from our Divine Master, through me to you, commanding you to open the doors that the slaves may go free." To this earnest entreaty Mr. Lincoln replied: "That may be so, sir, but I have studied this question by night and by day, for weeks and months, and if it is, as you say, a message from your Divine Master, is it not odd that the only channel he could send it is by that roundabout route, that awfully wicked city of Chicago?" In the light of history we are convinced that Abraham Lincoln sought above all else the approval of God through his conscience and intelligence, and he was not going to act until he received in his own heart the approval of God for his great act. This is of surpassing value. Study to show thyself approved unto God.

Bruce S. Wright in *The House of Happiness*; Cokesbury Press.

O villains! vipers damn'd without redemption!

Dogs, easily won to fawn on any man.
Snakes in my heart-blood warmed, that sting my heart;

Three Judases, each one thrice worse than Judas. * * * Shakespeare.

They that on glorious ancestors enlarge,
Produce their debt, instead of their discharge. Young.

THE CHINESE CHARACTER

An American traveler visiting Peking was conducted through the National University of that city. It was in the month of January and the recitation rooms were cold and the library was like a refrigerator. The American traveler, wondering how students could submit to such discomfort, spoke of it to one of them. The student replied, "We did not have enough money to buy both coal and books, and so we decided to buy books." There you get a revelation of something that is indescribably beautiful in the Chinese character—a willingness to submit to any form of discomfort in order to secure the higher values of life.

C. E. Jefferson in *Five World Problems*; Fleming H. Revell Company.

THE PRICE OF CALM AND PEACE

Some years ago I read a story that made a deep impression on my mind. The name of the story and the author are forgotten, but one incident is still vivid. A young Quaker was impressed with the personality and strength of one of the older women in the Society of Friends. Her calmness and peace influenced everyone who came in touch with her. She was his ideal of strong womanhood. In time he learned the story of her girlhood. She had passed through temptation and tumult. Fiery trials and adversity had been her portion. The calmness and peace of maturity had been brought by her victory over herself and her environment.

So it is with all great personalities. They have paid the price of their victory over themselves by hard struggles and unflagging courage.

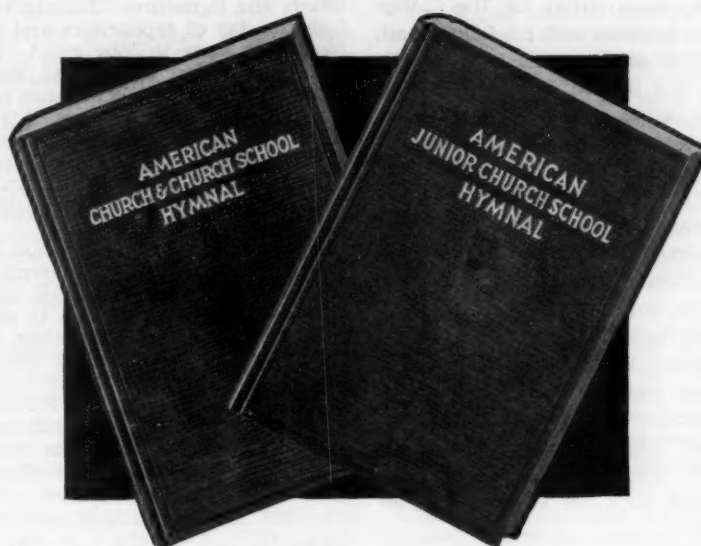
Edwin A. McAlpin in *Old and New Books as Life Teachers*; Doubleday, Doran & Company.

THE EXPERIENCE OF BEREAVEMENT

Where personality is most valued, there bereavement is most poignant. When fellowship upon the basis of mutual respect is broken up by death, the loss is literally irreparable. It is so because each of the individuals in such a fellowship contributes something that is unique and therefore not replaceable. What, then, can survivors do with a situation like this? Christianity, and whatever other religion or philosophy equally values persons, contain in this valuation a resource that can turn bereavement into something different from defeat or mere arrest. I recall a memorial for a much-admired, much-loved, and highly efficient colleague who had been cut down in the early bloom of her powers. In the committee that planned the service the remark was made and assented to, "Let us not indulge our sense of loss; this wouldn't fit her personality. We must make the occasion something like her." As a consequence, the service, through active thinking about her and her cause, became an experience of solemn and elevated joy, which is not at all inconsistent with pain.

George A. Coe in *What Is Christian Education?*; Charles Scribner's Sons.

MODERN AMERICAN YOUTH HYMNALS



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AMERICAN CHURCH AND CHURCH SCHOOL HYMNAL compiled and edited by W. E. M. Hackleman, Minister of Worship, Butler University.

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The AMERICAN JUNIOR CHURCH SCHOOL HYMNAL is being found invaluable for church schools as it contains many songs to which Junior leaders never before had access, and which are most suitable for themes around which to plan Junior programs. The picture studies also are of much practical value to leaders. One critic says, "This book should be in much practical value to leaders. One critic says, "This book should be in the Junior Department of every protestant church in the United States."

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We have another Pageant for Easter similar to the Christmas Pageant that appeared in the December *Church Management*. Send 25 for sample copy

E. O. EXCELL CO. 410 S. Michigan Ave.
CHICAGO, ILLINOIS

ESTABLISHED 1878

The Man Everybody Should Know

(Continued from page 376)

in all points was in nature as we are, but through his power to resist temptation, his continual struggle to overcome imperfection, his daily life of faith, his service of love, his law of sacrifice, and his whole-hearted interest in the needs of others, he was enabled to reach spiritual perfection.

In this great struggle which had so sublime a culmination—the degree of sinlessness, Jesus infers by the things he holds in common with his fellow-man, that man, in so far as he lives for the good and the beautiful, the noble and the divine, walks the other mile, serves until he places others before himself, becomes sinless. What a tremendous reality to proclaim to the world! What an inspiring goal to reach! And yet, this all-important truth has been well nigh forgotten. Theological discussions, pet theories, cold creeds and dead doctrines have caused this essential to be over-shadowed by non-essentials. Here is a message which is perishing for want of preaching. What encouragement; what hope; what inspiration to go on living with the consciousness and assurance that man has the capacity for sinlessness!

This means more than a mere consciousness of sinlessness which comes with the forgiveness of sin. It means that as man struggles to overcome the temptations of daily living, and strives to attain the heights of purity and holiness, he, to use the words of Jesus, becomes perfect even as his Father in heaven is perfect. These words assure man that spiritual perfection is attained in this life, and continuously maintained in the life to come. Furthermore, the early apostles, who knew Jesus as well as they knew themselves, believed in man's capacity for spiritual perfection. It was this belief the writer of the epistle of St. John had in mind when he said "We cannot sin, because we are born of God." This same belief is seen in Paul's later epistles as he views the life of Jesus more in the perspective, a belief which leads man also to see that as he strives to live as Jesus lived, spiritual perfection comes as the crowning climax of his life. Does not such a belief fill one with boundless possibility, and create in one a desire for a type of living which cannot be satisfied until sinlessness is attained? Was there ever a more compelling, impelling, and creative truth than this, as it brings unbounded hope and joy to the human race, that human life, when lived as Jesus lived, is crowned with spiritual perfection in this world?

Relation of Jesus to His Fellow-man

The rightly lived life is that which conforms itself to the laws and require-

Letters of Abraham Lincoln Bring High Prices

ONE of the evidences of the growing interest in Abraham Lincoln is the increasing prices which collectors are willing to pay for his letters and signatures. Lincoln lived before the day of typewriters and most of his letters were in long hand. He was a prolific letter writer and there are many letters extant. There are probably hundreds still in the hands of his relatives. When his last son Robert Todd Lincoln died in 1928 his will provided that certain of his father's letters should be held for twenty years and then released.

Up to 1890 some really good Lincoln letters could be bought for from ten to fifty dollars. But beginning at about that date the letters began to go up in price. In 1914 the Metropolitan Art Association sold some Lincoln material at auction. It was the collection of Major William H. Lambert of Philadelphia, who had held many of them from the days immediately after the civil war. Here are a few of the items which show the value.

Lot 431. Document signed, Sept. 26, 1832. Discharge papers issued to David M. Paniter, a volunteer private in Lincoln's company during the Blackhawk war. This sold for \$60. It would be easily worth \$600 today. Lot 434. Lincoln's famous five page letter to Mrs. O. H. Browning. Dated April 1st, 1838. It is in regard to his love affair with Mary S. Owens. Sale price, \$1,250. It is estimated at \$17,000 today.

Lots 451-474. Letters of Lincoln to Lyman Trumbull. A series of twenty-four letters, of outstanding historic value. The price in 1924 was \$10,710 or approximately \$450 per letter. Today the series is easily worth \$100,000.

There are undoubtedly many letters and signatures of Abraham Lincoln still in trunks and desks in the homes of his old acquaintances or their children. The increasing value of the material should lead them to guard the possession carefully or else to dispose of it to some one who, knowing its value, will preserve it for future reference. The librarian of the public library in your city can give information as to a reliable person to appraise the letter or signature, or to sell it for you should that be desirable.

ments of life. There are certain laws the individual must abide by, in order to live his life in the highest and best possible way. The man who conforms his life to the way Jesus lived will find that he is living the ideal life. Since man is continually in need of an ideal, and since Jesus' daily living has made him the ideal man, mankind in general can do nothing better than take Jesus as an ideal, and endeavor to live as he lived.

There are moments, and they come to every one at sometime or other in life, when life is inexplicable, when it becomes a tragedy and one finds oneself a victim of a remorseless fate. There are moments when life seems to be out of proportion in the distribution of this world's goods. Moments when the cross is heavy, the body tired, and there is no resting-place. Moments when some bitter disappointment comes and one is forced by sheer necessity, and in all sincerity, to ask "Is life worth living?" Courage seems to fail one, the spirit seems broken, the soul seems lost. There are moments when one's daily work in the factory, field, office, store, school or home becomes meaningless and lusterless; moments when the angel of death visits the home and takes those we love best—who is free from these experiences? Who does not wish at such moments for one to be near who knows and understands? Who does not cry for a companionship that can be trusted, and a comradeship that will share the load?

The man everybody should know holds all things in common with the human race. In the crises of life his companionship is real. His words of courage and comfort are more than suggestions. They have in them a finality which produces the desired effect. His promise of a reward for right living is more than a guess, it is a reality, "because I go to my father." To read his life is to find the explanation for ours. In his life we see the reasons for living. In his life we find the answer to this world's greatest questions. In and through his life, we dare to believe that in the course of time every knee shall bow and every tongue confess his name. Jesus is the man everybody should know.

TAKING A BALANCE OF OURSELVES

A wise business man takes a balance of his affairs every week. He calls in a physician to take a balance of his health every few months; but in respect of his religion he never strikes a balance at all. That is the complaint of the Lord: "The ox knoweth his owner, and the ass his master's crib, but my people doth not consider." That is the way the Lord speaks in respect of his ancient people, and that is the way he thinks regarding us. The sailor takes his bearings every day to make sure where he is, but there are people in our churches who have not taken their moral and spiritual latitude for years, and they could not tell whether they are farther ahead today than they were ten years ago. This is not only self-deception, it is self-neglect.

Alfred H. C. Morse in *Eternal Contrasts*; The Judson Press.

BOOK BROADCASTINGS



What the Writers have to Offer

Doctrinal

What We Mean by God, by C. H. Valentine. The Macmillan Company. 248 pages. \$2.00.

This book is different. It is not the same old line dressed up in a new costume. The author leaves the field of theology and Biblical reference almost untouched, as he builds up a truly inspiring conception of God. He deserves all the high rating and praise book reviewers are giving him. Valentine starts on a plane where the thinking world will stand with him and begin the great venture into the unknown. Science, philosophy and religion can readily accept his minimum creed and with him work out a direction of advance that is agreeable to all. Here it is, "Reality as a system would be the approved base, responsiveness the sanctioned direction of advance." One may not warm up to a sentence like that by just reading it in this review but oh, what a meaning it has to anyone who has read the book. Valentine has done more to bring the church and the laboratory together than all the sentimental expressions of goodwill combined. In spite of the fact that the book is somewhat technical, the minister who wants to reproduce Pentecost this coming year should read, "What we mean by God." It will spur him on to prayer, it will deepen his convictions, it will help him to be a man of greater faith. I never read a book that could do so much for the cold intellectual and warm hearted evangelist at the same time. I read "Preface to Morals" and I began to flounder. I read Valentine and I was lifted up and set upon a rock. Here you have a great soul that loves God and has toiled diligently in the field of modern scientific thought. Here you have a soul that can in its strength lead the humble pastor and the college professor to where they will proclaim again, "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him."

T. C. B.

Doubts and Difficulties, by Cyril Alington. Longmans, Green and Company. 194 pages. \$2.00.

This book is written by the chaplain of the King of England, and headmaster of Eton. There are two divisions of the book.

The first part is a dialogue carried on by the author with a man who has had a scientific education. The author tries to show that the same basis for proof in the literary and scientific world should be applied to religion and its acceptance. The second part of the book contains a series of letters written to the wife of the man spoken to in the first part.

She is a very intelligent woman but has not informed herself on the subjects relating to religion.

The object of the book is to interest people in religious subjects by removing their difficulties. We feel that the conclusion reached by the man spoken to in the book is one that the reader shares in, "Well, I'm not convinced." It is a lukewarm, insipid treatment all the way through, without any clearcut, vigorous proof either in the Bible or reason for an earnest seeker of the truth. The book may appeal to Englishmen but there are better books dealing with this subject than this one.

T. B. R.

The Religious Quests of the Graeco-Roman World, by S. Angus. Charles Scribner's Sons. 444 pages. \$4.00.

The author is professor of New Testament and historical theology at St. Andrew's College, University of Sydney. He has already distinguished himself by two earlier volumes dealing with the beginnings of Christianity, "The Mystery-Religions and Christianity" and "The Environment of Early Christianity." His present volume consists of lectures delivered at various college and university centres in the United States two years ago.

In a few sentences in his preface Dr. Angus defines the purpose of his work. "No genetic study of Christianity will ever explain Christianity, yet ignorance of its antecedents and of the contemporary spiritual forces and mentality renders a true appreciation impossible. . . . The Graeco-Roman world was the soil on which the Sower went forth to sow the Christian seed; the growth depended not only on the vital forces inherent in the seed but on the preparation and fertility of the soil. We must know the ancient habits of thought and intellectual postulates with which Christianity came into contact and which it partially at least adopted, to understand adequately its task."

The treatment falls into six parts. In the first Dr. Angus describes the mingled elements of Judaism, Greek moral and mystical philosophy, the mystery-religions and Christianity which made up the religious outlook of the Graeco-Roman world. In the second he describes the religion of magic, sacrament and symbol, tracing the entry of sacramentarianism into Christianity and its place and function today. These first two divisions occupy more than half the book. The next four divisions are much briefer. The author deals with the religion of astrology in three chapters, ancient Greek theosophy as a religion and the way of gnosis in two apiece, and religion and medicine in a final chapter. Throughout, as far as space permits, he allows

the Graeco-Roman period to speak for itself through many voices.

Dr. Angus' book will receive its greatest recognition in the world of New Testament scholarship. The material which he uses denies him the possibility of a popular appeal. At the same time, there will be many readers, never able to count themselves as scholars, who will be grateful to him for his interesting disclosures of the environment of early Christianity.

F. F.

The Reunion of Christendom, by Sir James Marchant. Henry Holt and Company. 329 pages. \$3.00.

This book is a survey of the present position on the subject of church unity as taken by leaders of the various branches of the Christian church. The opinions of the different leaders are frankly and honestly expressed. There is no evasion of difficulties or disagreeable facts.

The book is valuable not only for the information it provides on this timely subject, but for its clear statement of the differences and difficulties that exist. It must be admitted that the differences seem irreconcilable as they now are. There is hope, however, in the fact that underlying all the statements may be discerned a wistful longing for a united church.

The following branches of Christendom are represented: the Roman Catholic Church, the Eastern Orthodox Church, the Protestant Churches in Germany, the Church of Sweden, the Church of England, the Free Churches in England, the Wesleyan Methodist Church, Church Union in Scotland, The Protestant Episcopal Church in the United States, the Churches of the United States, the United Church in Canada, the Anglican Church in India. Dr. W. E. Orchard had a final article on "A Vision of the Reunited Church."

P. F. B.

The Hope of Israel—What is it? by Philip Mauro. Hamilton Bros. 261 pp. \$2.00.

Few Bible scholars have had as wide a following as Philip Mauro. His books have been clear, convincing expositions of the scripture and this new book should take its place among the great books on eschatology.

The book is written to vindicate the author's views. He was at one time an extreme pre-millennarian, and changed to a post-millennarian. In this volume he takes the position that neither is right and makes his case. He says, "at first he accepted in bulk the teachings of the pre-millennarians but having learned to his sorrow and mortification

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that he has held and taught error of a serious kind, it is his duty thus to confess it and to do what in him lies to establish the truth of the matter."

The author says he is "not giving heed to Jewish fables." He says "the hope of Israel" lies between that held by the Jews of those days and that for which Christ was crucified and Paul was sent in chains to Rome. He maintains from a study of the many references to the O. T. and N. T. that all the promises to Israel are fulfilled in Christ and in the gospel age; that now is the time of salvation for all, Jew and Gentile: that there will not be a national salvation for the Jew or a national return to Jerusalem, the political and religious center of a completely pacified world. He says that the kingdom of Israel was established in the days of Samuel without the approval of God, in fact, by rejecting God and it is unthinkable that He would re-establish a thing that was contrary to His will at the beginning. He says that the promises of God to Israel were conditioned on their obedience and acceptance, and since they were disobedient to God and rejected His promises, God is not bound in any way to them.

As to the millennium he believes, "the idea of a civil government on earth for

a thousand years is not found in a single utterance of Jesus, Paul or Peter; much less that Christ is going to 'set it up' when He returns." "We are either in the millennium or have passed through it and we have entered the 'little time,' when from all quarters attacks are made on the very citadel of Christianity itself."

Whether you agree with the author in his views or not, you will be compelled to say that this man of God who made a fortune and lost it and then came back strong, who has changed his views on the millennium has written a very readable, scholarly book, giving most plausible expositions of difficult passages of scripture.

T. B. R.

The Church

Short History of the Christian Church, by C. P. S. Clarke. Longmans, Green and Company. 531 pages. \$4.00.

The author of this history of the Christian church is an Anglican rector. On the title page we are informed that he is "rector of Donhead St. Andrew: Lecturer in Church History at the Salisbury Theological College: Prebendary of Bilton in Salisbury Cathedral." The work is prefaced by a Latin dedication to Cosmo Gordon Lang, Archbishop of Canterbury.

At first glance one wonders what the excuse for writing this book is. The history of the Christian church has been written again and again, and it must be admitted that there is nothing especially striking or original in this production. Yet much can be said in its behalf. It is a specimen of solid, thorough British scholarship. It is pellucidly clear and meticulously fair. Unlike some other English ecclesiastics the author makes no attempt to deify such an old scoundrel as the much-married Henry VIII. Dr. Clarke makes a good job of telling the story of the church through the ages. One would have to go far to find a history more generally satisfactory.

The church in America is very inadequately treated, although the section of the book dealing with Anglicanism in the colonies is excellent. The author is not alone, however, in his deficiency in regard to the religious history of America. Our own historians have for the most part done an equally unsatisfactory piece of work in this field. In common with other historians, Dr. Clarke does not pay enough attention to the great preachers of the church. For example, among the English leaders, Jeremy Taylor is mentioned but incidentally and Robert South not at all. John Bunyan receives passing attention. John Wesley and George Whitefield are discussed with discrimination and ability because of their relation to certain trends of church history. But the preacher as such is treated in a rather cavalier fashion. Among church histories this one ranks high, but a volume in this realm of scholarship written from a somewhat new angle would be refreshing.

L. H. C.

The Social Sources of Denominationalism, by H. Richard Niebuhr. Henry Holt and Company. 304 pages. \$2.50.

As the author states in his preface, the book is a "discussion of the social character of the Christian churches and is intended to be a practical contribu-

tion to the ethical problem of denominationalism. The effort to distinguish churches primarily by reference to their doctrine and to approach the problem of church unity from a purely theological point of view appears to be a procedure so artificial and fruitless that one is compelled to turn from theology to history, sociology, and ethics for a more satisfactory account of denominational differences and a more significant approach to the question of union."

The captions of the various chapters are significant of the content of the book. They are: one, "The Ethical Failure Of The Divided Church;" two and three, "The Churches of the Disinherited;" four, "The Churches of the Middle Class;" five, "Nationalism and the Churches;" six and seven, "Sectionalism and Denominationalism in America;" eight, "The Churches of the Immigrants;" nine, "Denominationalism and the Color Line;" ten, "Ways to Unity."

The book is one of the best that has appeared in recent years in regard to the church. The author writes in a very clear and plain manner. He is scholarly without being heavy. For one who desires to delve into the subject that he presents in a more detailed way, a fine bibliography is appended. This is one of the really worth-while books that should be on every minister's desk.

P. H. Y.

Experience with the Supernatural in Early Christian Times, by Shirley Jackson Case. The Century Company. vii + 341 pages. \$3.00.

There is probably no living scholar more acclimated in the psychology of the early Christian world than Dr. Case. While reading one of his works, the reader has the feeling that here is a man who knows how to interpret a different world view because he so thoroughly understands the people, forces and elements that made it. In this volume the supernaturalism of the ancient world is vividly pictured. One feels the extremely tangible heaven and hell along with the ghosts and apparitions that possessed a reality for that day which the modern mind can scarcely conceive. Dr. Case shows how portents, sacred books, inspired persons, and the gods and goddesses of the mystery cults mediated supernatural help to a humanity that had an implicit faith in their efficacy and knew all the formulae by which their help could be acquired. What a different world it is from ours! A world in which gods were depended upon to maintain government and to bring health to individuals and a world in which the life beyond the grave was as real as present life.

This is a fine work for folk who are troubled about the miraculous in the Bible which seems so out of harmony with our modern scientific temper. One sees how natural it was in a pre-scientific era. The book is full of valuable source material for the critical scholar, yet written in a popular way so that even the novice can understand it. It should have a wide reading and help a great many folk who are dissatisfied with the Biblical explanations of their childhood and are reaching out for rational explanations of the things that they could never understand.

H. W. H.

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A few samples: C. J. Wright's **MIRACLE IN HISTORY AND IN MODERN THOUGHT** will be ready in late January. (The recent Malden incidents show that miracles are still interesting—and baffling.) ♦ Mid-February will bring **EXPLORING RELIGION WITH EIGHT YEAR OLDS**, by Helen Firman Sweet and Sophia Lyon Fahs. ♦ February will see also Mrs. Elliott's **UNDERSTANDING THE ADOLESCENT GIRL**. ♦ Dr. Tittle's **THE FOOLISHNESS OF PREACHING** will follow shortly. ♦ Then, a Lenten book, **ARMOR OF LIGHT**, by Mygatt and Wither-spoon, whom you will remember as the authors of **THE GLORIOUS COMPANY**. ♦ Professor Bacon's **STUDIES IN MATTHEW** will be published in the later spring. ♦ And there are a few others. Watch this column for announcements.



"I think **ROBBING YOUTH OF ITS RELIGION** is a book that should be read by parents, teachers, preachers, and young men everywhere who can put their hands on it," writes Dr. S. Parkes Cadman. ♦ The author is James F. Halliday; the price, \$2. ♦ (It's a good book for young women, too.)



TWO new comments on Georgia Harkness' **CONFLICTS IN RELIGIOUS THOUGHT** (\$2) ♦ Professor William K. Wright of Dartmouth writes: "I would not have supposed it possible to compress so much solid philosophical discussion in a volume written in so clear and elementary exposition." ♦ And Professor Edwin Lewis of Drew calls it "a fine piece of work—sane, positive, constructive, thorough, and withal exceedingly readable."



IN The Christian Century of December 4, 1929, Dr. W. E. Garrison exclaimed, "Brethren, read this book!" ♦ He referred, of course, to H. Richard Niebuhr's **SOCIAL SOURCES OF DENOMINATIONALISM**. (\$2.50)

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Economic Causes of the Reformation in England, by Oscar Marti. The Macmillan Co. xii + 254 pages. \$2.50.

The average reader thinks of the Reformation as being entirely a religious and spiritual movement. But the new socio-historical method of research is bringing to light many new emphases in the interpretation of historical movements. Dr. Marti shows us in this volume how much of a part the economic exploitation of England by Rome played in the final separation of the English church from the Roman without the desertion of Catholic theology and practice. The whole economic situation of the English church from the twelfth to the sixteenth centuries is reviewed very capably and much evidence gleaned studiously from source materials is marshalled in order to paint the picture. The work is a valuable contribution to English church history because of the uniqueness of its subject matter and approach. The book carries a brief introduction by Dr. Shirley Jackson Case of the University of Chicago with whom Dr. Marti studied. H. W. H.

Fighters for Freedom, by Austen Kennedy de Blois. The Judson Press. 437 pages. \$1.50.

Fighters for Freedom, bearing the subtitle, **Heroes of the Baptist Challenge**, by the President of the Eastern Theological Seminary, contains seventeen chapters, each of which is a biographical sketch of a prominent Baptist leader. These sketches range from 1137 to 1865, and embrace men in many cases whose life and work are vital to the whole Christian world. Among them are John Bunyan, Roger Williams, Peter Waldo, William Carey and Adoniram Judson. Each chapter is written in a clear and entertaining manner to present the salient facts in the life and thought of the subject.

The volume bears the endorsement of the Department of Missionary Education of the Board of Education of the Northern Baptist Convention, and will doubtless be used as a textbook throughout the denomination. To Baptists it will prove invaluable, and to leaders of other denominations very helpful. The only criticism which might be made is that the author would have done well to watch his use of superlative statements in the introduction and elsewhere in the volume a bit more carefully. But every Christian of every creed rejoices in the contributions which the 17 men whose life-sketches appear here have made to spiritual freedom, and Dr. Austen Kennedy de Blois makes us his debtor for the attractive manner of presenting them. C. H. N.

Preachers and Preaching

Preaching Out of the Overflow, a book about the business and pleasure of preaching, by William L. Stidger. Cokesbury Press. \$2.25.

No man can read **Preaching Out of the Overflow** without being convinced that Dr. Stidger enjoys preaching more than anything else in the world. And how we do like to listen to folks talk enthusiastically about the things which interest them most when these same things interest us most! It is a daring book written in a daring manner by a daring preacher. It fascinates!

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presenting truth through the medium of the pulpit. While these methods of preaching are discussed briefly in an interesting chapter, the portions of the volume in which the reader will revel most are embraced in the chapters entitled, "Preaching Out of the Overflow, Developing the Homiletic Mind, Assembling and Transforming Raw Products for Preaching, Creating the Atmosphere, Reserve Power in Preaching, and The Power of Preaching Today."

Dr. Stidger holds up a high intellectual standard for the modern minister. The reading of a book a week is not enough for him to keep abreast of the strenuous times in which he lives. Dr. Stidger himself reads a book every day. The great preachers read constantly. "They read on trains, they read in the early morning hours, they read at night in bed, they read on ship decks, they read, read, as if life depended upon it. They read because they like to read, and they read because they want to feed the sheep the next Sunday morning and evening." "Books are the keys that unlock the kingdoms of the earth to the preacher, and, in turn, to his congregation."

But the minister is not to live apart from the world. Says the author: "The student on the cattle ship going to Europe and the Holy Land is having an university experience getting ready for an overflow ministry. The young preacher who gets to the Holy Land early in his ministry instead of going as the crowning event of his ministry is the preacher who will preach out of the overflow. Every experience of life, every visit to a hospital, every time one sees a major operation in a clinic, every time one visits an insane asylum or a college chapel, one enriches life, one increases the overflow."

It is an easy book to read. It is terribly hard to put it aside until every page is read hurriedly, and then certain chapters are slowly and carefully re-read. To read the book this week will make the

preacher's sermon a little better next Sunday and a great deal better next year. Out of the inspiration which will come towards the enrichment of life will come an enrichment of pulpit messages.

C. H. N.

Half Baked Ideas, by J. Lowrey Fendrich, Jr. Cappabianca Press, Inc. 300 pages.

Startling in approach, naked in truth, bold in execution, the reader is confronted with something most unusual in its conception. Pick up this volume of short essays which covers almost every conceivable human relationship, if you want a rousing good evening's reading; some good old homespun philosophy; a type of David Harum's reasoning, or wish to take a little trip mentally into highways and hedges not universally travelled by the Literateur.

Structurally correct, this volume by the popular Preacher of Central Presbyterian Church, Brooklyn, is divided into eighteen major chapter themes under which may be clustered from three to nine very brief dissertations all correlated. Some of the themes are: Youth, Church, Prohibition, Character, Happiness, Reform, Optimism, etc.

No one subject or major theme is developed. Just the skeleton is presented but each bears such a deep relation to human life that the reader brings up his own store of knowledge and experience on that particular point, which supplements the text and the two combine to leave him in a thoroughly aroused mood for "doing or daring."

If the author is seeking to shock his readers; seeking to jar the usual complacent reader from the lethargy of sameness and commonplaceness, he has triumphed magnificently. On the other hand, every essay bristles with striking and new thought, new suggestions and illustrations.

The "old Army game" comes through here and there; so vigorous are the outlines and denunciations—so hearty are the affirmations. The experiences of Rev. Mr. Fendrich in the war prompts him naturally to call a spade, a spade. But the reviewer was hoping to find through it all a little bit of that "finesse" which one has a right to expect from the pen of a great Preacher in a great pulpit.

H. H. P.

A Discontented Optimist, by M. S. Rice. The Abingdon Press. 169 pages. \$1.25.

The ten sermons of this volume reflect the intellectual vigor and spiritual fervor of the well known minister of the Metropolitan Church of Detroit. The preacher speaks from personal experience and conviction through these messages. His personality shines through each sermon but never in an objectionable way. The sermon on "Religious Illiteracy" in which he deals with the need of religious education for our youth is especially good. The titles of the other sermons are: "A Discontented Optimist," "The Christ of the Human Road," "The Christ Way," "Divine Disobedience Rewarded," "Seeing the Unseen," "Separated to Serve," "There Is Nothing," "The Perfect Salvation," "Excess Victory."

P. F. B.

A Great Evangelism, by Samuel G. Neil. The Judson Press. 252 pages. \$1.50.

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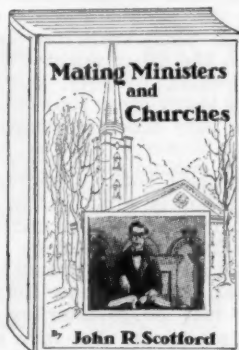
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F. F.

Social Significance

The Mind at Mischief, by William S. Sadler. Funk and Wagnalls. 400 pages. \$4.00.

The Thinking Machine, by C. Judson Herrick. University of Chicago Press. 374 pages. \$3.00.

The titles tie these two volumes together, but apart from that, they are as far apart as the poles. In his volume Dr. Sadler has sought to interpret for lay readers the achievements of modern psychology. His endeavor is to point out the things which are genuine and to warn against the fantastic and grotesque. Thus one finds that he accepts the Freudian concept of repression as a basis for complexes but refuses to go the whole ground and find that sex repressions are the basis of all complexes.

Many of the abnormalities of mind are treated in a lucid and interesting way. A parent will find detailed treatment for ridding his child of the inferiority complex while the psychic student will learn that psychic phenomena have little connection with the other world. Worries, dreads, dreams, hysteria, subconscious mind and many other subjects are treated in this very much worth-while volume.

Professor Herrick's book is very different. The author is what one might call a physiological mechanist and the book deals mostly with physiology. To the mind of this author the human is a machine. He attempts to show in just what ways he may be superior or inferior to other machines. But man still is a machine. Behavior, human nature, mental development and kindred themes are considered and each given mechanistic interpretation. To be sure the

author agrees that physiology does not touch man's spiritual nature. He draws a line beyond which the mechanist does not go. But that is about the only encouragement that he gives the spiritual nature of man. In the closing chapter these lines give a good view of his philosophy in the spiritual realm.

"Part of our human nature came to be what it is naturally and unwittingly just as dog and ape nature did. Our higher spiritual values come naturally but not unwittingly. They must be sought. They will not come at all unless we want them and attend to their culture."

This is really a fine book for one who wants to get the mechanistic picture of the modern scientific mind.

W. H. L.

Must We Have War? by Fred B. Smith. Harper and Brothers. 318 pages. \$2.50.

The author is the chairman of the executive committee of the World Alliance for International Friendship through the Churches. For forty years he has been an active Christian layman and during that period he has traveled repeatedly to most of the countries of the world, lecturing, observing, writing, always working for the cause of Christ. In this volume he reviews the factors that militate against and make for a warless world and gives practical suggestions as to what the individual can do for this ideal.

F. F.

Poems of Justice, compiled by Thomas Curtis Clark. Willett, Clark and Colby. 306 pages. \$2.50.

Two hundred poets join forces in this volume with its appeal for social justice. They range from Isaiah to Sandburg with Blake, Elizabeth Barrett Browning, and Walt Whitman in the way. The compiler has divided his volume into four sections as follows: 1. Panorama of the Poor; 2. The March of Revolt; 3. Brothers All; 4. Dreams and Goals. Personally I think it is a wonderful compilation which will preach a good many sermons for justice. These verses will rouse the imagination of the minister and give him visions of the social force in the Christianity he proclaims. The compiler has been honest and fair,

very fair indeed. He has included verses which strike at our modern concepts such as "Black Magdalens" by Countee Cullen and Kenneth Porter's protest to a "Prince of the Church." Not all of these verses could be classified as religious, but religion ought to know all of them. It is a good book; well done.

W. H. L.

Education and Religion, edited by Homer Henkel Sherman, Cokesbury Press. 194 pages. \$1.25.

Here are twelve papers delivered before the Junaluska Conference last July. They represent the crystal-clear thoughts of men prominent in both religious and educational circles. Three of the writers are college presidents and all of them are professors at present or have been connected in the past with some of the leading theological schools.

The authors are Halford E. Luccock, professor of Practical Theology, Yale University, whose subjects are "Religious Education in the Home" and "Competent Christian Parents;" George Walter Fiske, professor of Religious Education, Oberlin College, "The New Age and New Methods in Home Education;" Walter D. Agnew, president of Woman's College of Alabama, "Responsibility of the Church College for Christian Education;" Paul B. Kern, pastor of Travis Park Methodist Church, San Antonio, Tex., "The Congregation in Action in Christian Education;" Frank S. Hickman, professor of Psychology of Religious Education, Duke University, "Upstream;" W. A. Smart, professor of Biblical Theology, Emory University, "Preparing the Student for Christian Service;" W. L. Poteat, president Emeritus, Lake Forest College, "In Praise of Ignorance;" Norman E. Richardson, professor of Religious Education, Presbyterian Theological Seminary, Chicago, "Christian Education, the Fundamental Need of the Nation;" Bishop Edmund D. Mouzon, "Christ, the Master Teacher," and Bishop W. N. Ainsworth, "To Know Christ, the Aim of All Education."

With such an array of names and vital subjects one has an idea of the wealth of thought in this book. Here are discussed, with simplicity and force, problems of the world of today.

Among the facts, expressed in the papers are these: "The first essential to religion in the home is that we have some religion to put into it." "One of the worst sins of parents is to have no real faith in youth." "With the sacredness of marriage so rapidly passing, thoughtful people are searching for a stabilizer for the family; I venture to say that there is no real stabilizer of the family upon which we can depend but the Christian religion." "Separate programs of groups within the church shall not preempt the central place of the church itself." "The law of the cross holds for the Church as well as for Christ and his followers taken singly; the institution that will save its life shall lose it—and ought to lose it."

E. Q.

The Adventure of Youth, by Sir Arthur K. Yapp. Longmans, Green and Co., New York. 149 pages. \$1.50.

Sir Arthur Yapp has spent most of his life in close touch with young men and boys. In this book, he deals with many of their problems and suggests ways in which they can be met. It is

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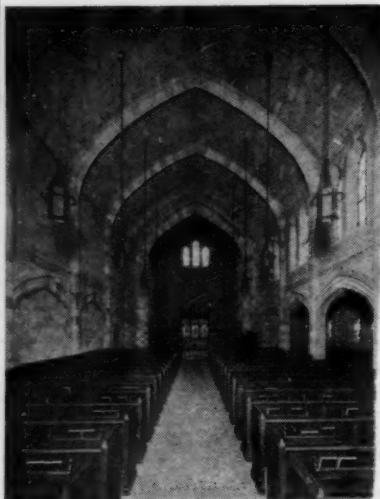


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J. E. R.

Various Topics

Four Square, the story of a Fourfold Life, by John Rathbone Oliver. The Macmillan Company. 305 pages. \$2.50.

As the chief medical officer for many years to the Supreme Bench of Baltimore City, Dr. Oliver has seen life. He knows whereof he speaks when he writes about murderers, the real ones and the chance ones; mental aspects of crime, alcohol, judges and juries. He makes thought-provoking statements about these subjects in "Four Square." But he does not stop there, for out of his experiences he analyzes four divisions of life. The "Court" is the first. "The Physician's Office," "The University" and "The Altar of God" are the others.

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The breadth of understanding that is characteristic of Dr. Oliver is found in these statements of his: "Understand what we call the 'delinquent'? Never, at heart, never until we understand the cross currents of all human life. But we can try to understand. There are no such things as mental aspects, as apart from physical or social ones. For you cannot separate into one watertight compartment the thing we call 'mind' and then put what we call the 'body' into another. The only real aspect of crime is the aspect of the criminal himself, of the fellow-man or fellow-woman who differs from ourselves so very, very little, but who is what and where he is because of opportunities that have been mercifully denied to us and because of desires and motives that we can discover, every day, if we take the trouble to look, in our own law-abiding hearts."

You may not agree with everything Dr. Oliver has to say, but who can deny that he has written straight from his heart of life as he has lovingly and painstakingly watched it?

E. Q.

One Thousand Sayings of History, by William Fogg. The Beacon Press. 919 pages. \$5.00.

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am sure that it is an essential for any reference library, and it would prove mighty useful in the minister's library. Just to show how useful it might be, turn to the second editorial page in this issue and read the item about the great liberal and his attitude toward obedience to law. And this is only one of the 1137 famous sayings which have a place in the volume.

W. H. L.

Plays and Pageants for the Church School, selected and edited by Marie W. Johnson. The Beacon Press, Inc., Boston, Mass. 193 pages. \$2.00.

Fifteen simple but helpful pageants are included in this volume. Practically all of them have been successfully tried out, frequently with very limited facilities. Among the pageants and plays are included several suited for Christmas and Easter.

J. E. R.

The White House Gang, by Earle Looker. Fleming H. Revell Company. 244 pages. \$3.00.

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It is easy to see why this narrative should have appealed to the widow of President Roosevelt. She says: "The two who have gone have returned in these pages and the old merry White House days for a background." Quentin is the central figure in the book. But for most of the readers the pictures of President Roosevelt will be the attraction. Always an admirer of the whole-souled sincerity of this great American, the reading of this book has intensified the conviction. In the white house President Roosevelt was still a father. He could play, encourage and discipline. He carried the heavy burdens of state, but he lived in the hearts of his family. Personally I think that this is one of the most valuable Roosevelt books which has been produced.

W. H. L.

The Jericho Road

I know the road to Jericho,
It's in a part of town
That's full of factories and filth.
I've seen the folks go down,

Small folks with roses in their cheeks
And star light in their eyes,
And seen them fall among the thieves,
And heard their helpless cries.

When toiling took their roses red
And robbed them of their stars
And left them pale and almost dead.
The while, in motor cars

The priests and Levites speeding by
Read of the latest crimes
In headlines spread in black and red
Across the "Evening Times."

How hard for those in limousines
To feel the hurt of man!
It was a slow-paced ass that bore
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M. S. Rice in *A Discontented Optimist*; The Abingdon Press.

A wise old owl lived in an oak,
The more he saw the less he spoke;
The less he spoke the more he heard.
Why can't we be like that old bird?

Give a penny and hear it squeak;
Give a quarter and hear it speak;
But if you'd hear a real live holler
Drop on the plate a silver dollar.

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A tale someone to you has told
About another, make it pass
Before you speak, three gates of gold,
Three narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer, and the next
Is last and narrowest, "Is it kind?"
And if to reach your lips at last
It passes through these gateways three,
Then you may tell, nor ever fear
What the result of speech may be.

The Editorial Page

Not Charity—Justice

THE idea that the Church should be supported as an object of charity is one of the most difficult points of view we have had to fight for stable church finance.

"Charity should begin at home," urges the big-chested individual, as he pleads for more cash to run the church."

The church which is on the job is not asking for support as an object of charity. The ethically minded minister resents being a subject of charity. If it seeks support it does so because of its definite social and religious contribution to the needs of the community. Is it an act of charity to support public schools? Is it an act of charity to support courts of justice? Is it an act of charity to support the city hall? Then maybe it can be an act of charity to support the church.

Church appeals and publicity should be based upon the actual work the church is doing or attempting to do, and not on an appeal for charity. One ought not to feel when he contributes to the church as though he were giving to a beggar. The church is not, or ought not to be, a mendicant. It is an institution of dignity and honor. It makes its contribution to society. As such it can appeal for legitimate income.

Church Management believes in charity. We believe that it is a Christian privilege to aid the distressed, the sub-normal, the unfortunate, and all who have failed in some way to meet the social and economic burdens of life. We believe in food for the hungry, healing for sick and sympathy for socially distressed.

But our platform calls for justice for the church.

The Cost of Moving

WHEN a minister decides that he should move, the decision means that he is forfeiting certain values which he has been years in accumulating and which are worth a great deal to him professionally. A business man must consider these values when he makes a change of location. A professional man must reckon with this loss when he moves to a new city. The minister will do well to weigh both sides of his decisions, to see whether or not he is losing more than he can hope to gain.

When he decides to move he forsakes old contacts for new ones to be made.

When he decides to move he casts all the value of local publicity in the community in which he worked.

When he decides to move he must count the loss of programs partially completed which have social and pecuniary value.

When he decides to move he forfeits the accumulated reputation as a preacher and leader which has been acquired by hard work.

Many times there is an actual financial loss. Residence in one community has taught one where to buy to the best advantage. Wedding fees are accumulative. It is the minister with the long pastoral record to whom folks flock.

Then there is the loss of service in other agencies. One of the happiest ministers I know is a director on the board of a local bank. No man can step into a place like that the first few months or weeks in town.

I have oftentimes wondered why old age finds ministers with so few resources. I think the explanation may be found in this editorial. Each move has been made at the expense of resources. He can't carry his contacts, his reputation or his accomplishments to the next field with him. So when the age of retirement comes, he is rich in experience, but poor in social resources. A ministerial move is not to be considered lightly.

The Final Test of a Sermon

MILES H. KRUMBINE tells of a trying experience he had in the first years of his ministry before sufficient hide had developed to meet rebuffs. He had made what he considered a very good effort in his sermon but it was evidently unsatisfactory to one of the church trustees. After the service the trustee was ready to discuss the sermon.

"I don't care much for that kind of gospel," said the layman.

But the young preacher was prompted by the spirit for his answer.

"I don't either," he said, "but I suspect that it is in the New Testament."

Hundreds of years of experience could not have framed a better answer. When the minister is sure that the gospel he preaches is to be found in the New Testament, he need fear no criticism.

Still to Come

THE editor always regrets that he has not more room for the material waiting to be published. He is especially sorry this month that it is necessary to delay until the March issue one promised article, the third in the series on the Apocrypha by H. J. Wicks.

Dozens of fine financial appeals were submitted in the contest which closed January first. These are now being studied and we hope to make complete announcement of awards in the next issue.

As the World Goes By—

These Churches Do Not Pass Plates

I am sure that there are more churches which do not pass collection plates than we realize at first. Last summer I made a contact with Robert S. Sidebotham, pastor of the First Presbyterian Church, Tiffin, Ohio. I found that no collection plates had been passed for years in that church. An offering box at the door of the sanctuary received the gifts and contributions. The system had proven so satisfactory that the officers of the church were not anxious to go back to the old method.

The Second Presbyterian Church of Tulsa, Oklahoma, now announces that it has been added to the list of "no collection plates" churches. Contribution boxes in the rear of the sanctuary take care of all offerings which prove sufficient for the work of the church.

The Great Liberal Speaks on Obedience to Law

I suppose that Tom Paine is assumed to be the great American Liberal. Whenever modern liberals seek to find argument against the church they like to go back to Paine and quote his *Age of Reason* or *Rights of Man*. But the wets who like to call themselves liberal have been very reticent about quoting him on law observance. Here is what he had to say upon that subject.

It is better to obey a bad law, making use at the same time of every argument to show its errors and procure its repeal, than forcibly to violate it; because the precedent of breaking a bad law might weaken the force, and lead to a discretionary violation of those which are good.

About all the wets have left to justify their defiance of a law which they have neither the cleverness nor strength to modify is the natural instinct for more booze.

CAN A SMALL CHURCH USE DIRECT MAIL APPEAL?

The officials of the Presbyterian Church of Huron, Ohio, are conservative. They didn't think so. The minister, Charles W. Donald, urged it. They yielded and he spent eight dollars for postage to tell of the anniversary service to commemorate the seventy-fifth anniversary of the church building. One member of the committee said that the expenditure for printing and postage was a frightful waste of good American money. But the mail went out.

Then the money began to come in. The first gift was for \$5.00. Then followed others. One was for twenty-five dollars. One hundred church hymnals were presented by a woman who became interested. Sand tables were presented to the primary department. Every department of church work received added contributions for their work.

The letter used is reproduced herewith that you may see its appeal. Both the letter and the envelope were mimeographed. Eight dollars spent in postage stamps produced over four hundred dollars for the church.

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THE FIRST PRESBYTERIAN CHURCH OF HURON, OHIO

1854 Seventy-fifth Anniversary of the 1929
Dedication of the Building

To our Members and Friends;—Greetings:

THE OCCASION

On Sunday, November 24, 1929, we will celebrate the 75th anniversary of the dedication of the present church building.

THE EVENT

Morning Worship at 10 a. m.
Sunday School at 11:15 a. m.
Communion Service at 4 p. m.
Fellowship and Luncheon from 5 to 7 p. m.
Popular Evening Service at 7 p. m.

OUR THANKFULNESS

Who can estimate the good that has been accomplished by our church during those years? We think of the pastors who have rendered splendid service,—some of them have gone to their reward; of the heroic men and women who have served as elders, trustees, officers of organizations, teachers in the Sunday School, members and workers, throughout the years; of those who are members and workers at the present time; of the baptisms, weddings, funerals, and service to this community;—and we thank God for the existence of our church. This day ought to be a great day in our history. It is really a birthday celebration.

BIRTHDAY GIFT

As we present gifts to our loved ones on their birthdays, let us present a gift to our church. Seventy-five years ago this building was dedicated to God. Let us make it 75 in our gifts. Some will bring 75 cents; some can bring 75 nickels or dimes; some may be able to bring 75 quarters, half-dollars, or dollars.

THE INVITATION

Come with your anniversary-birthday gift and let us pack the meetings to the limit. If you cannot be present with your gift, send it with a greeting and message of good-will. Many of the messages will be read to those present. Make checks payable to John P. Heyman, treasurer (of the celebration).

THE SCRAP BOOK

All gift envelopes (with name and amount of gift), greetings, telegrams, programs, etc., will be preserved in a special scrap book of the occasion and will be placed among the records of the church.

ENTERTAINMENT

In order to accommodate those from out of town who wish to be entertained during the celebration, notify Mrs. C. E. Swanbeck, chairman of entertainment, when you expect to arrive, etc.

A FORWARD LOOK

Let us enter into another 25 years with brave hearts and with a smile.

Very truly yours,

THE INVITATION COMMITTEE,

Mrs. S. Luenna Hull, Chairman.

Had I a careful and pleasant companion, that should show me my angry face in a glass, I should not at all take it ill; to behold a man's self so unnaturally disguised and disordered, will conduce not a little to the impeachment of anger.
Plutarch.

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Our British Letter

By Frank H. Ballard, Bristol, England

A Chatty, Friendly Communication Which Tells of Peace Movements, Great Ministries and Other Matters of Interest.

JUDGING by the public press there is little for the reporter of religious life in England to write about this month. There have been no great public controversies or conferences, no startling pronouncements, so far as I am aware, no epoch-making books. This is not a sign of indifference, for those who judge not by the public press but by the common things of daily life know that work has been patiently carried on, often in spite of considerable difficulties.

Blessed is the nation that has no history, it has been said, and the remark is as true for the Church. The things that matter most are the daily labors which are too common-place for press paragraphs. If this kind of history could be written there would be many stories of quiet heroism in remote Manse and little churches. The tide is not with us in England, and ministers and church officials have to toil on without much encouragement or visible result. It is just such a situation that tests our mettle, shows what we are made of. Generally speaking our people are standing the strain well. There may be less buoyancy but there is much quiet determination. There is less excitement, but men are thinking hard and the very difficulties are throwing them back upon their spiritual resources.

There is no indifference to the challenges that come from many sides but an earnest endeavor to meet them honestly. Immense and complicated social problems are being seriously investigated. The progress of thought in many departments is being carefully watched. Opportunities on the mission field are not being neglected. And above all men and women in all conditions are having the Gospel preached to them. We are less conspicuous in public affairs than we were, but my impression is that we are preparing the way for a contribution which shall be as influential as anything in the past. Writers like the author of "A Preface to Morals" (a book, by the way, which is alarming, is so not on account of the depth or cogency of its reasoning but because it represents what many people of different types are thinking) may announce the decay of religion and prepare obituary notices. There is very little doubt within the Church. We know the battle will test us to the uttermost but are sure of the ultimate triumph. And the consciousness that there is a real battle to be fought is attracting men.

The Episcopal Church is having its difficulties with regard to candidates for ordination, but our Free Church Colleges are well supplied with students. Missionary Societies are finding it a little more difficult to fill vacancies in the field—which is strange seeing that coun-

tries like India and Africa offer the greatest scope and opportunity. Is it because men feel that here in the West the posts will be most arduous and exacting and here where the battle is fiercest they must be?

International peace is still one of the chief topics of discussion and the churches are feeling their responsibilities keenly. At the Autumnal meetings of the Congregational Union the subject was considered to the exclusion of almost every subject and some valuable contributions were made. The Rev. T. Rhondda Williams in the address from the Chair said: "It is high time that the Christian Churches washed their hands clean of this war business. I am against the next war now, before I know what it is going to be about—I do know that it will not be about what they will say it is about. There will be, as before, a falsification of war aims. I know also that if the aim were the noblest in the world, it could not be served by war. There cannot be a just war. The war that is fought for the finest cause is in itself atrociously unjust." I could quote much more to the same effect, but this is enough.

The important thing to note is that Mr. Williams is not a voice crying in the wilderness. In English Congregationalism, at least, extreme pacifism is by no means unpopular, and in the other Free-Churches the position is not, I think, very different. A large number of our ministers have definitely pledged themselves to take no part whatsoever in any future war. They argue their case mainly from the New Testament, and they are prepared to meet criticism from any quarter. Probably the most important contribution to the discussion at Norwich came from Mr. Bernard Manning, a brilliant Cambridge historian. Mr. Manning, who does not stand with the out-and-out pacifists, contended that in the past war had served good social ends, but after ample illustration of his main point he admitted that war had now become too serious a menace to be tolerated by civilized men and women. It is like a sledgehammer to crack a nut: it not only breaks the shell but pulverizes the kernel, and probably does much other damage as well.

So strong is this peace sentiment that there was a plea that soldiers and sailors at Armistice celebrations should parade without weapons. The government did not agree to this suggestion but the military and naval representatives were reduced in number and in most places the proceedings were predominantly civil in character. More recently Mr. Rhondda Williams has been attacking the cadet system in public schools, and now Mr. Lloyd George, who is being listened to with more respect than he has received since 1922, has been saying some straight things in the

House of Commons. After quoting President Hoover to the effect that there are 10,000,000 more men under arms today than before the Great War, he continued: "The chariot of peace cannot advance along a road littered with cannon." He complained that the Commission on Disarmament at Geneva had done so little, and said that it was difficult for Britain to go further unless other countries would tackle the problem seriously. It is not out of place here to say that the Churches in the British Empire mean business and to appeal in the name of the Prince of Peace to churches in other lands and especially in U. S. A. to use all their influence to make war in the future forever impossible.

The religious papers are announcing two things of considerable personal interest. The first is the commemoration in Birmingham of the centenary of the birth of Dr. Dale. Your own young people may need an introduction to Robert William Dale but your older readers will know him as preacher, theologian, politician, and pastor. To think of him is to be reminded of the tremendous influence exerted by the Christian ministers of last century. They had less competition than we have today: there were fewer papers, fewer public voices and educational societies, and no wireless, and people looked to the pulpit for guidance. We may have men today of Dale's ability but none of his effectiveness. Not only did he minister in a conspicuous manner to a large congregation, but he practically made some of the makers of Birmingham and greatly influenced some of the rulers of the Empire. Among these was Joseph Chamberlain, whose son, Sir Austen, spoke at the recent celebrations in Birmingham and paid a fine tribute to "that great citizen, great theologian and divine, and great Christian preacher." We have moved far in our thought as well as in the outer conditions of life since then and some of us find Dale's books, especially the one on the atonement, rather remote. There are several of them still standing on my shelves but they are rarely disturbed. Even in Congregationalism he is more a tradition than a present power. *Sic transit gloria mundi.*

The other announcement is that Dr. R. F. Horton is retiring from the pastorate of Lyndhurst Road, Hampstead. It would not be true to say that Horton has been the Dale of recent times but he has been one of the most distinguished leaders of English religious life and thought. After a brilliant career at Oxford he settled at Hampstead half a century ago and that has been his only pastorate. But he has served continuously outside his own church and has given the world a large number of books, some of them of considerable worth. It is a striking commentary on English methods that the only University to give him a Doctorate is your own Yale.

These announcements make me think of how William Hazlitt, whose father it will be remembered preached in Philadelphia and Weymouth, near Boston, wrote on what was then called the "Dissenting minister." "A dissenting minister is a character not so easily to be dispensed with and whose place cannot be well supplied. . . . We have known some such who had been brought up and lived from youth to age in the one constant belief of God and of his Christ, and who thought all other things but dross compared with the glory here-

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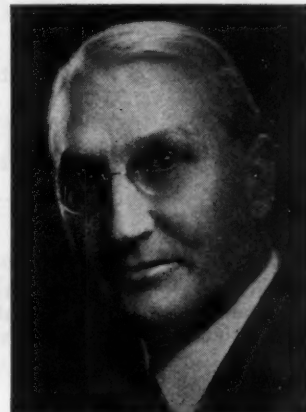
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after to be revealed. Their youthful hopes and vanity had been mortified in them, even in their boyish days, by the neglect and supercilious regards of the world; and they turned to look into their own minds for something else to build their hopes and confidence upon. They were true priests. They set up an image in their own minds—it was truth; they worshipped an idol there—it was justice. They looked on man as their brother, and only bowed the knee to the Highest. Separate from the world, they walked humbly with their God, and lived in thought with those who had borne testimony of a good conscience, with the spirits of just men in all

ages. . . . Their sympathy was not with the oppressors, but the oppressed. They cherished in their thoughts—and wished to transmit to their posterity—those rights and privileges for asserting which their ancestors had bled on scaffolds, or had pined in dungeons, or in foreign climes. Their creed, too, was 'Glory to God, peace on earth, goodwill to man.' This creed, since profaned and rendered vile, they kept fast through good report and evil report." And it is worth a postscript to remark that the best book on Hazlitt that I know is one written by a Baptist minister's son—Augustine Birrell, who has held some of the highest offices in Liberal Governments in this country.

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Let The Dead Bury The Dead

By E. J. Unruh

A minister comes back and says a few things to the man next door. You will recall his article in the December issue in which he had a few things to say to his minister.

WE must be living in a very trying age. I imagine that this man is just as much of a problem to his minister as the minister is to him. As we can best judge others in terms of ourselves, let me do so. I have a man in my parish whom I would suspect of being the author of such a lamentation. In fact, I have heard him make identically the same statements. He has given me much grief and concern, because I have no desire to neglect him nor anybody else. My sympathies are with him for I, too, once stood where he stands. I assume that he is an elderly man or at least middle-aged. When that "upsetment" came to me I was a young man of twenty-five. The pains were excruciatingly severe but the vigor and courage of my youth sustained me until I completed a diligent examination of myself and a number of religious books.

From the beginning of his lamentation I recognize the symptoms of my former disease, which, thank God, is now cured. I, too, thought that I went to church to get religion. My idea of religion and the gospel coincided with that of this man. Religion, as I now see it, was my stirred emotion; and the gospel, "Christ and him crucified." That was for me the bread of life, and I hungered for it.

Now that I have had plenty of time to think over some of those notions which I formerly entertained and held dear, I have discovered that religion is not something which one can pocket in church and take away. I get more religion now through my understanding of nature, the stars, people, and the various fields of investigation and experimentation. That lecture on astronomy has magnified and intensified my appreciation of that great Spirit which we call God. Those talks on sociological and psychological aspects of human life have caused me to see the rest of Paul's letter to the Corinthians in which he talks about "Christ and him crucified." Now I make religion inclusive of my relation to God and man, and delight in an address or sermon pointing out the nature of the fruits which Christians shall bear.

I do not like to think that piety on parade is the fruit for which Jesus would be looking any more today than in 29 A. D. I glory in the sight of such fruits as the emancipation of the slave, prohibition, equality of the sexes, democracy, extinguishing of the red-lights, better conditions for the laborer and better pay with shorter hours, abolition of child-labor, outlawry of war—in general social, civic and economic, as well as personal righteousness. Paul, after saying "Christ and him crucified" talks about litigation, marriage, wedlock, falling in love, personal liberty, exercise of personal

gifts, length of women's hair, veiling of women in churches, taking of a collection. I believe, sincerely, that Paul today would talk about automobiles, airplanes, electric railways, the talkies—everything coming within the category of human interests in 1929. If a minister is to preach about God every Sunday and leave to the pleasure and thing crazed people of today the solution of their problems without definite suggestions, they will be like the honey bee with its "smeller" cut off.

That "unadulterated gospel" business seems like that much nonsensical jargon. What is the gospel? Is it any less today than it was in Jesus' day, or in the days of the prophets of Israel? These "simple gospel" people would be the last to speak in a derogatory manner of the Old Testament, yet they have forgotten, or do not know, that religion and the gospel of the prophetic days encompassed every department of human interest. Amos would have pleased the politicians and their allies of the north immensely by giving them a series of comforting and soul-soothing sermons. But since he condemned their foul-play with the common people, they complained about his preaching. People do not like to have anyone point out that they have shortcomings. But how could we make any progress without the condemnation of practices which corrupt the society of man, and without the proposal of possible solutions to the problems of modern life in terms that people can understand?

When we ministers do "roll up your (our) sleeves and mean business," we are asked to go back to "Judea"—our profession must concern itself with the "gospel." Our great reformers were "crucified and stoned" but the man next door is perfectly willing to be their beneficiary. The case is similar to that of the farmer whose son refused to carry the gun, objecting conscientiously, but who held his grain until the war conditions had sent its price skyhigh. We are so inconsistent!

My critic leaves the services bored and disappointed. At the same time, a large number of people shower me with pregnant words of appreciation for the beautiful worship service and the sermon. "It was wonderful:" the meditations, the prayer, the antiphonal, the anthem, the responses, etc. Letters come occasionally bearing tear-stains and words of thankfulness and appreciation for having lifted them nearer the throne of Grace. Then the appreciative remarks concerning the sermon: "A good sensible sermon," "an attractive and helpful discussion of life's problems," "that sermon inspired me," "if that is the task of Christianity, I want to join the church and help." Still my "friend"

is lamenting over his failure to get religion.

My "friend" tells me that up to my coming he has been getting real religion and heard the Gospel preached. What puzzles me so much is that, with so much previous culture in the art of real gospel hearing and religion packing, he can so insult his new minister, antagonize the simple worshipper who has accepted my message in good faith, and exert malicious efforts to jeopardize my influence. It makes me say to myself, if what he heard and got was gospel and religion and now that he is brought face to face with what he calls heresy, it fails to keep him sweet and intellectually sober, I certainly do not want any of it.

My man is also very busy. He makes everybody's business his business. He concerns himself with much land, several farms, the automobile, radios, he reads the clever articles, tries to run every organization in the church but contributes little financially. He knows just what the President and every Congressman should do. Nobody can do anything quite as well as he. When he tells of sermons he has heard over the radio he mentions the funny stories and jokes the minister told, the rest he has seemingly forgotten. He knows just what to do to convert the world to Christ but refuses to do personal work or lend his moral support in making such changes in the program as to interest effectively the young people. When he was a boy the old time methods worked—well, so did the Russian oven bake bread.

It does seem a bit cruel, does it not, for the minister to discountenance, on Sunday morning, a man's conduct during the week when he has been so busy and has been so worried about things. It is hardly fair to draw on his daily experience to illustrate the teachings of Jesus. Their implications become too obvious, and make him even more uncomfortable than the fatigue of the week has left him.

"Immortal love, for ever full, for ever flowing free"—FREE—that's it, and "for ever shared, for ever whole, a never ebbing sea!" That is what my man next door wants, too. He is the type of individual who audaciously expects everybody to minister to his fancy and he never so much as turns a hand to reciprocate. He does not seem to have a sense of appreciation of the fact that what he gets free costs somebody else something. He is like a preacher I know who always carries with him a small suitcase when he visits among his rural parishioners. He has begun to expect the gifts and to make sure they will not be forgotten he totes this reminder. Whenever this man does what little is forced upon him he is infinitely concerned about having his name appear in the paper with the story of the event.

"You are not spiritual" is another of his criticisms. What does he mean? He wants more emotionalism derived from descriptions of death-bed scenes and what is commonly termed "sob-stuff." He cries for spirituality, yet he interprets the Bible in a materialistic and literalistic manner. Christ as "the door of the sheepfold" is actually the hole in the stone wall. How? It is miraculous and unexplainable: God did not intend for man to question these things, but believe them. He cares nothing about music, however sweet and beautiful, and he is not interested in solving our social prob-

(Continued on page 401)

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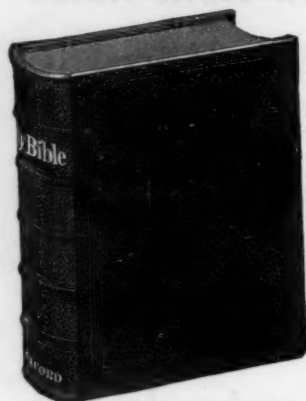
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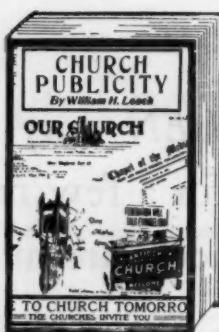
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Two Sermons For Children

By Neil Crawford, Cleveland, Ohio

GRANDMOTHER BROWN'S FAVORITE STORY*

GRANDMOTHER BROWN was born in Athens, Ohio, in 1827, and lived to be one hundred and one years and nine months old. When she was a hundred, all her family and friends came from all over America to celebrate her birthday. Think of all the wonderful stories Grandmother Brown must have heard about Indians, cowboys, and missionaries in the old days. There is one story she liked best of all. Wouldn't you like to hear it in her very own words—just as she told it when she was a hundred years old?

She said, "I liked best to hear Grandma Perkins tell about her great-uncle, James Caldwell. He was in the Revolutionary War and was taken prisoner. You know that the British had bribed the Indians to help them fight the Colonists, and so it happened that when James was taken prisoner he was turned over to a company of Indians to be conducted to a Canadian prison. The Indians were drunk. They threatened to tomahawk him, and they tantalized him in various ways. In crossing a river he managed to wet their powder so that they could not shoot. Instead of being enraged at that they shouted and laughed and called him brave and patted him on the back, and said: 'No hurt Brave!'"

"Soon after they met another posse of Indians who had stolen a white baby and had it lashed under a horse's belly. One of the child's arms was dangling. Although he knew he was on his way to prison, my great-uncle James begged or bought this baby—I do not know how he got possession of it, but he got it—and took it with him to prison.

"There he enlisted the help of attendants, so that he got milk enough to keep it alive and rags enough to cover it.

*This story is adapted from "Grandmother Brown's One Hundred Years," by Harriet Conner Brown, published by Little, Brown and Company.

He washed it and fed it and took care of it in every way as tenderly as a mother could have done. Finally, he and another prisoner who was in the same cell dug their way out. The prison was built of logs and was situated near the bank of some river. They swam the river and escaped into their own country, taking the child with them. Many people wanted to adopt the baby, but my great-uncle was determined to find its mother. And he did, after two years' patient inquiry. I consider that a better triumph than all the battles Napoleon ever won!" I am sure you will all agree with Grandmother Brown.

BUGS

If you boys and girls lived on farms you would each one have a job. Every farm boy and girl has his own particular chore to do—big jobs for big boys, and little jobs for little boys. One task we used to do was called "bugging potatoes." We used to walk down the potato rows and knock the bugs off the vines with a wooden paddle into an old enamelled pan. We were expected to get every one, the papa bugs and the mamma bugs, the grandpa bugs and the grandma bugs, the uncle and auntie bugs, and all the cousin bugs, even the boy bugs and girl bugs. For if we missed any they would eat up the vines and we would not have good potatoes that season.

After we had the bugs in our pans, we took them to a big can full of water and Paris green and poured them in. And that was the end of Mr. Bug.

One day we were very sad, for we discovered a poor little Lady Bug in the can. Now you know the Lady Bug is a very good bug. She looks like a potato bug but she isn't like him at all. The fruit growers of California send 'way over to Japan to get lady bugs. They put them in special incubators and take care of them for a long time. Then when the blight comes

on the orange and lemons, the lady bugs are turned loose and they help to kill the blight. Yes, indeed, we hated to kill a lady bug. What a shame we did not see her sooner. We would gladly have saved her and turned her loose. But it was too late. The Paris Green had done its work.

That's what she got for being in bad company.

Let the Dead Bury the Dead

(Continued from page 399)

lems because he now sees that the Scripture is fulfilled and the Lord will soon return. Why worry about social progress?

Paul had the Judaisers to contend with, they were his fundamentalists. Every prophet of God down to the present day has been hounded by those intolerant, uncompromising, self-appointed critics. Every generation has its modernists and fundamentalists. Every minister who injects the spirit of Christ into the social, civic and economic life of today has the critic on his heels, but he is the one of whom the new generation will say "we can never forget what they did here." They martyred the prophets of the past and today we repeat their utterings in our creeds and prayers, and sing their hymns.

If the minister today can accept these onslaughts of his critics as discipline in the cultivation of tolerance, love, kindness and fellowship he will increase his power. But the man who lets these distress cries mute his prophetic tongue will not make any appreciable contribution for enriching human life, nor will he be instrumental in building that future church. The distress signal of the reactionaries does not draw our youth into the church which, if we do not accomplish, leaves the race without the physician who can inoculate the new generation with the spirit of Christ. "Let the dead bury the dead" is my answer. They say you can lead a horse to the water but you cannot make him drink, and you can send a boy to college but you cannot make him think.

When a man is stubbornly set against the new attitude in religion, when he is intolerant with his minister who by virtue of his office must have a vision, and when he is absolutely uncompromising, the answer is to ignore him. If he has no appreciation for what other people consider wonderful and inspiring, and if he has no other interest save the salvation of his own soul, he is not worth being interested in. And yet, I am sympathizing with him because the bread baked in the twentieth century range does not taste like that baked in the Russian oven. His soul is under the spell of another thing lacking, but his stubbornness rather than my preaching deprives him of enjoying the fresh bread. I know a church which has catered continuously for years to the "simple and unadulterated gospel" folk and today it cannot finance its own program nor man its organizations for the lack of competent leadership. Stooping to the lower retards progress. Let him stay at home!

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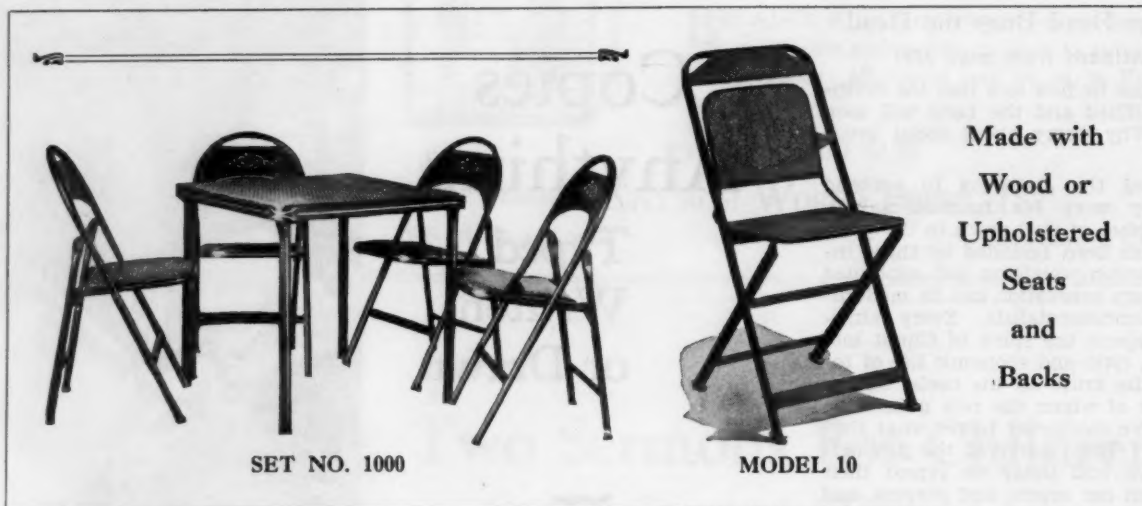
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What Church Pages Cost

BENJAMIN A. FRYE, City Editor of the Reading, (Pa.) *Eagle* tells us that the church page costs that paper \$15,000 per year. But he says it is worth it. The *Eagle* does not seek advertisements for the page. Every notice is given freely. And Mr. Frye adds that the returns to the paper are worth the cost.

One of the interesting items of the page are the boxes which appear each week which have become known as the "Thank You Box," as each item concludes with the words, "Thank You." These have a real kick for non-church goers. Through the courtesy of the *Eagle* we can reproduce several of them here just as they were written by the city editor.

Many of Us Make Sounds Resembling Cracked Bells

Some of us are thoroughly sound in several branches of life and cracked in others. Remember what happened to the Liberty Bell? The crack put it out of business. But for that its clarion tones would still be a reminder of the best in national life.

If a crack is fatal to a bell, think of what it means to a human life! We can make sounds, but they do not ring true. They are hollow and have no meaning.

A cracked mind is an empty mind. Many are in that condition, but self

sufficiency prevents us from realizing it. So we make sounds that to us appear to be arguments.

The only person convinced is the maker of the sound which is a jumble of words directed against the greatest thing in the world.

There is no thought behind a cracked sound. It is merely an opinion, and a poor one on a very important subject.

It is nothing but a loud noise and there is nothing in it. All its force is expended in trying to justify what it is impossible to justify.

People who do good never hunt for a reason for doing it. It is not necessary. The act proclaims itself.

But those of us who do not do what we should do at the time it should be done feel an excuse is necessary. It sounds like a cracked bell.

Sunday is a fine time for a fine act, and millions will be doing what they know it is their duty to do. They are like clear-toned bells proclaiming good news all over the community which is made better by their presence.

Others think an excuse is necessary for not doing what would not only benefit them, but all their neighbors. Cracked bells.

There are other bells—church bells. When we hear the sound tomorrow will we listen and accept the invitation?

Thank you.

Dimes Attend Church; Dollars Go Automobiling

There will be more dollars in the cash registers of gasoline stations on Sunday than on the collection plates of churches.

Going a mile or two in a car, requiring a few minutes, costs more than an entire hour spent in a sanctuary.

Asking for a dime's worth of gas would require as much nerve as expecting a free seat in a theatre.

The only place a 10-cent piece has any standing and is received with thanks is in the church which so many people neglect. It is the only place where it is real money.

These remarks do not come from the pulpit, but from the pew, so the dollar-dime comparison must not be blamed on a minister.

The church makes no complaints. Much of its time is spent in patient, watchful waiting as it sees cars filled with its members speeding by its open doors.

While we are handing out dollars for the fluid that speeds us on our way to pleasure, the collection plates are gathering the dimes needed to make the world what it ought to be.

People get more in church for a dime than can be secured anywhere else for a dollar, and it takes them a greater distance.

A dollar bill does not take us very far in an automobile and in a few hours somebody else has it. Part of it pays for what we get and the balance is the necessary profit to the man serving what we buy.

The church does not work for profit. Therefore, it can give so much for so little. But there is a great deal of profit—all of it going to those who attend.

Who will get our dollars and dimes tomorrow, the church or gas stations? A visit to both is possible, and many do it. Thank you.

How Would You Like to Live in a City Like This?

A city without churchgoers would be like a railroad without engines—nothing to make things go.

A neighborhood in which no church people lived might not be a very desirable section of town.

A city without churches would receive a great deal of advertising—of the wrong kind.

It would be so selfish that there would not be a single hospital or any welfare organization in the interest of humanity.

Half of the population would be afraid of the other half.

The motto of such a city would be an eye for an eye, or do the other fellow before he does you. It would be a place where might makes right.

If somebody suggested "do unto others as you would be done by" the people who heard him would think he was crazy.

How would you like to live in a place like that?

Is it too much to say that those who have no time for church are doing all they can to bring about such conditions? That is what neglect amounts to.

Every civic blessing was brought about, is directed and kept going by church people.

Those of us who do not belong to that class have food for thought if we have a real care for our own welfare and that of our families.

You can start getting into the right class tomorrow. This page gives you the name and location of over 100 enrolling stations.

Thank you.

LOOKING AT THE UNSEEN

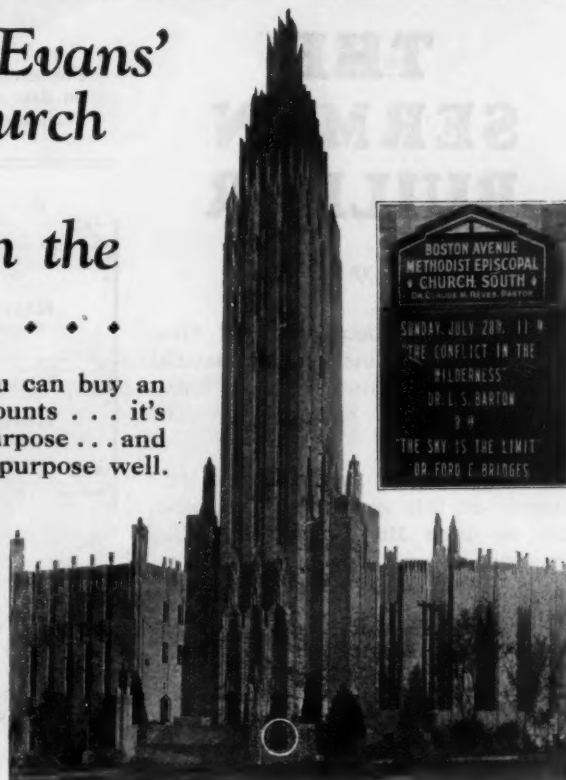
A woman brought me one day, from a secretly keyed box she cherished, a selection of things she greatly prized. The vulgar gaze of the ordinary familiarity was never allowed to be turned upon these carefully kept treasures. They were little things by ordinary measure. The market of the world had no quotations upon them. Even the old junk dealer would not have made a bid for them. He could pick up old dirty rags down almost any alley of more value on his quotation list than these things this tender, affectionate woman brought out to show me. A thief would have passed them all by had he raided that house. There was no intrinsic value, as economists measure intrinsic, in all she brought me in hands that prized them beyond price. She kept them locked in a strong box, and only when some strange appreciation was moved in her deepest soul did she ever open that box. It was not the way they looked, but what they meant to her that fastened that value there. It was the unseen she was looking at. A little crumpled shoe. A bit of a ribbon. A curl of golden hair. An old worn ring. "And we look not at the things which are seen, but at the things which are not seen."

M. S. Rice in *A Discontented Optimist*; The Abingdon Press.

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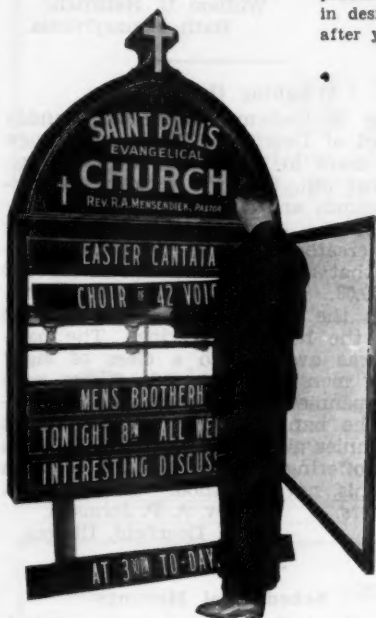
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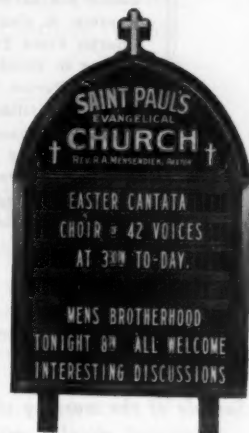
"...attracts attention at least two blocks away at night."



So writes the pastor of St. Paul's Evangelical Church, Waterloo, Ill., of the R & E ELECTRIC CHURCH BULLETIN installed there. Note how copy panel may be removed in sections. Letters are easily interchangeable.

Left: shows announcement being changed.

Right: shows Bulletin with protecting glass door closed and locked.



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Prayer Response

Pastors, organists and choir directors know how meager is the supply of really fine musical responses after the pastoral prayer. I am fortunate in having a retired grand opera baritone who took over our choir. He resurrected from the opera Faust the enclosed response which we transposed into the key of B, adding an Amen and changing the words as follows: "Heav'n give us peace! And forgive all the sins we have done. Amen." It is beautiful and as such I pass it on. Let pastors hand it to their organists for a try-out. To sing it feelingly requires correct breathing and phrasing and frequent rehearsal until it can be sung convincingly.

William U. Helffrich,
Bath, Pennsylvania.

by making every group that wants the use of any part of the building apply to one man.

He can easily keep his lists up to date and tell immediately when room is available for proposed meetings. On the first of the month he can make out his schedule of meetings definitely arranged for during that month, and place it on the bulletin board.

Plenty of room was left on the schedule mentioned above for putting in the times of other meetings of the month as they were planned.

George M. Dodson,
Holidaysburg, Pa.

Cultivating Contact with College Students

With a memory of his own college days and their difficulties, the Rev. R. K. Sheffield, pastor at Potsdam, New York, of the Methodist Episcopal Church, seeks to be of service to others. Located in the community are the Clarkson College and also the State Normal School. In September, 1929, soon after the institutions opened for the year's work, Mr. Sheffield inserted the following in his church bulletin:

The incursion of students to Potsdam at this time brings to all our churches some added responsibilities. Not only our local constituencies are here, but also hundreds of others who come from their churches for temporary residence here. We welcome back those who have been here, and to those who are with us for the first time we assure a cordial entrance to our church privileges. This is a Methodist Church and we do not think we are narrow. Our church gives large liberty of opinion and expression, but some standards should be maintained. We trust we are Christians before we are Methodists, and Christianity always has ideals high and noble. Whatever the pastor can do to help the students in difficult problems will be gladly done.

Then, as soon as he was able to secure the list of students who expressed preferences for the Methodist Church, he sent to each a copy of a letter which

Weighing the Offering

The Bethlehem Evangelical Sunday School of Deerfield, Illinois, set a new high mark in their Rally Day offering, October 6th, 1929. It weighed twenty-six pounds and six ounces. The weighing of the offering is the one thing that created the interest and enthusiasm that made possible a total amount of \$69.63. There was great rivalry between the classes, each one trying to have the heaviest offering. The banner was awarded to a class of eight young men who gave \$18. There were 1,304 pennies in the offering. No wonder the banker said, "We were short of pennies all day Saturday." To boost your offering on some special occasion try this novel method. It will work wonders.

Rev. A. P. Johnson,
Deerfield, Illinois.

Schedule of Meetings

On the bulletin board of one church was a notice headed: Schedule of meetings for November, 1929. Below the schedule it said, "Please see Mr. — before making arrangements to use either the annex or the Sunday-school room for meetings."

One person should have charge of letting out the rooms to different classes and organizations. Especially when the number of meetings held is large, there are sure to be conflicts in the times and places some meetings were intended to be held. This can best be avoided

here appears. This indicated his desire to help any student in any possible way, and was so worded that a young man or a young woman might feel perfectly free to approach him:

**First Methodist Episcopal Church
Potsdam, N. Y.**

Dear Friend:

It has been found that in educational institutions students have frequent intellectual difficulties and problems which are not easily solved. Certain questions arise out of new points of view presented by contacts with other minds which leave the student in an uncertain mental state regarding intellectual, moral and religious questions. All this is but natural, as the breaking of former relationships and entering upon new experiences means always a readjustment of ideas, if not ideals. If confusion arises it should not be thought strange.

In common with other ministers in college towns, I am anxious to help you in any way that I can while you are absent from your home and church. While I shall not intrude upon you, I wish you would feel free to call upon me at any time. In my own college days there were times when I wished for counsel and encouragement, or light on some unsettled question.

If I can be of service to you, I am

Sincerely yours
R. K. Sheffield, Minister,
28 Main St.

William J. Hart,
Utica, New York.

Pre-dated Checks Help Finance

It is always a task to raise the budget for the expense of the church for the current year. The plan herewith submitted is practical and very successful, as we have witnessed its workings in a town of 800 population, in a rural community, where the church had a membership of about 300.

The individual, if he has a bank account, is asked to sign his or her name to twelve checks, if the pledge is made payable monthly; or if weekly and is for a dollar or more, he signs as many checks as payments he desires to make. The checks are pre-dated.

On the date written on these checks, the Church Treasurer deposits them in the bank to the credit of the church.

It has been found that the loss on this form of pledge is less than the church has experienced with any other plan it has used, and after three years the system has been in use in this particular church, the church has closed its year's work with a balance each year.

The plan will not work itself. Many of our church plans fail because they are put in operation without careful preparation.

If this plan is adopted by any church, it should be carefully explained to the church, official members and to those who are to solicit the members for pledges for the work of the year.

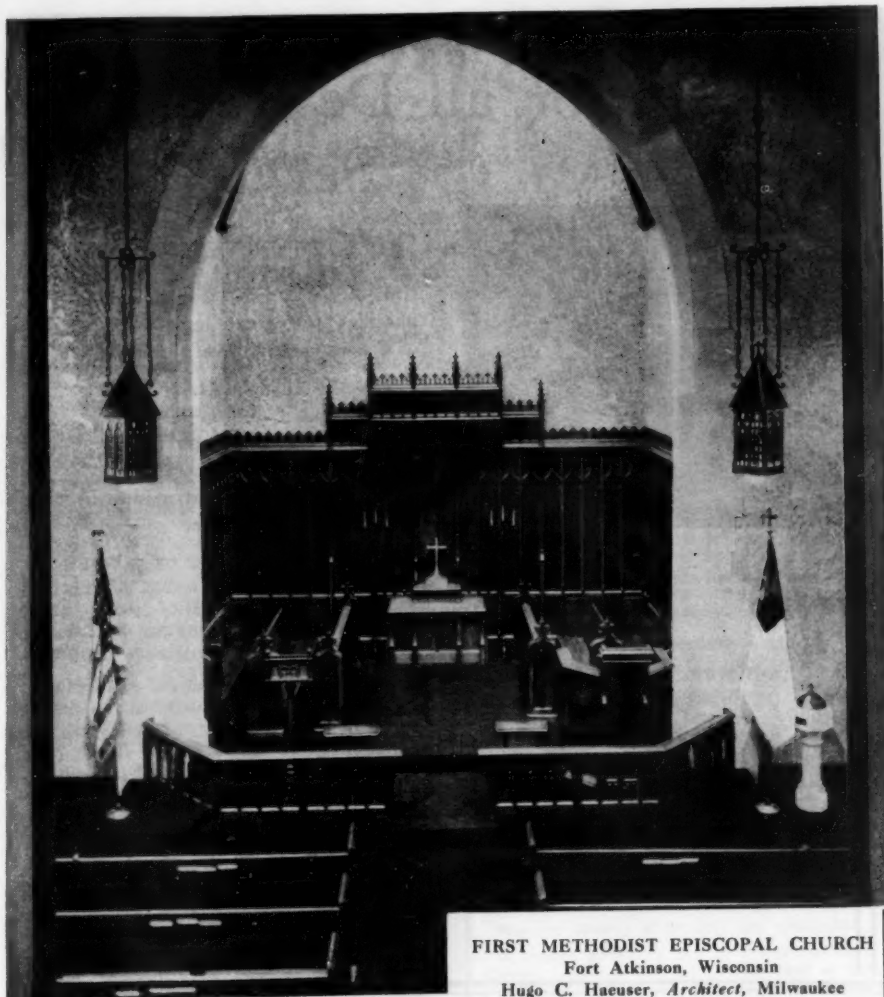
Several set-up meetings should be held with the officers of the church, before the pledges are taken.

In the church where we have witnessed its operation, three-fourths of the pledges for the year's work were taken in one day.

We herewith attach a copy of the check. It can be reproduced by any print shop.
Hugh C. Gresham,
Cheney, Kansas.

I in these flowery meads would be;
These crystal streams would solace me;
To whose harmonious, bubbling noise
I with my angle would rejoice.

Izaak Walton.



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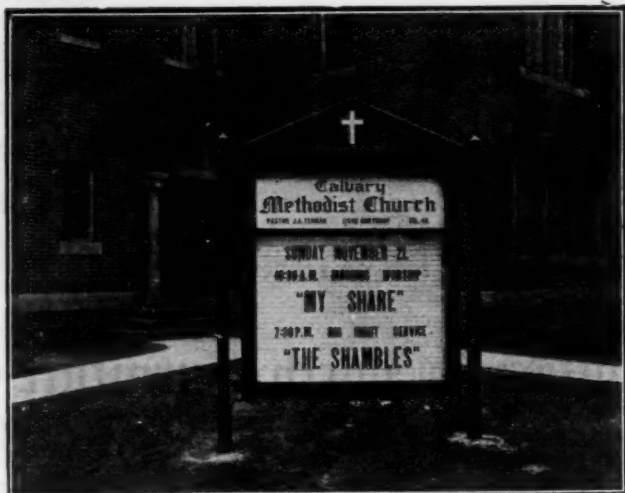
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"Auld Lang Syne Bulletin"

To secure the renewed interest, more than the contribution, about a month prior to the Laying of the Corner Stone of our new church building, a circular letter was sent to about two hundred former members and the friends of the church living out of town. (The names were secured by going over the Session Records.) These persons were asked to contribute one dollar, and to write their names on the uniform slips of papers, sent to them, and return the autographed slip with one dollar, for the privilege of having these names placed in the Corner Stone. Out of the two hundred, over one hundred replied favorably, sending contributions ranging from one dollar to twenty-five dollars each.

Some time after the Corner Stone Services, instead of issuing a regular weekly bulletin, a special bulletin (as shown below) was issued, and mailed to each contributor as well as distributed among the members of the congregation.

Auld Lang Syne Bulletin

August 11, 1929

This bulletin is dedicated to the former members and friends of the First Presbyterian Church of Plymouth, Indiana, who have shown their abiding interest in the work of this church, especially in the building program, by contributions of one dollar or more toward the Building Fund. Up to the time of the printing of this bulletin \$180 has been received together with the autographed names of the contributors, the said names were placed in the corner stone of the new building on Sunday, July 28th:

It has been suggested that the total amount received be applied toward the purchase of the pulpit furniture or some other part of equipment for the new building, the same to be dedicated at a Home Coming Service at the time of the dedication in the latter part of November, 1929.

As a token of appreciation the building committee authorized the committee in charge, consisting of Estella Chase, Mary Hume, Pansy Peterson, and Lelea Hess, to publish the names of the contributors in a special bulletin to be mailed to the contributing members as well as distributed among the local members. The list is as follows:

Marie Barrett, Mishawaka, Ind.

Jeanette Beatty, Readville, Pa.

Mrs. Lillian Gilmore-Cotton, Middletown, Ohio.

Mr. and Mrs. Walter Dickinson, New York City, N. Y.

M. S. Benjamin,
Plymouth, Ind.

Antithesis may be the blossom of wit, but it will never arrive at maturity unless sound sense be the trunk and truth the root. Colton.

* * *

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acids; but love and trust are sweet juices. Beecher.

Then The Minister Laughed

By Richard K. Morton

THIS is a publication with a serious purpose. Ministers have a serious purpose (certain skeptics notwithstanding). But there are times when ministerial gravity and decorous solemnity simply must unbend and give place to smiles and laughter.

My father enjoys relating an experience he had in the very beginning of his ministry. He went to a small church. The regular organist had become incapacitated (not because he was coming). Her substitute was under a strong but very mistaken impression that she could really play well enough for the service. The choir consisted of a front row of young ladies and a back row of young men. The organist persisted in wanting to play. The time came for the anthem. All went well for a while; then she struck a snag and stopped. The young ladies, embarrassed and uncertain, decided to be seated. The young men, observing their act, then made the same decision. But by that time the young ladies thought that the young men were going to remain standing, with a view to starting up the anthem again later, so they stood up again. But by that time the young men decided to sit down. So it went, see-sawing up and down! The congregation was convulsed, several going into hysterics, while the young minister glowered his mirthless annoyance!

I went to a church once, to address a group of foreigners. I was welcomed by a man I knew slightly, and soon began. The audience seemed singularly receptive and docile. After my talk, my friend said: "You know, only one or two here knew a word of English, but I was sure they would appreciate your sincerity and spirit!" They would have felt differently if they had known what I thought then!

After some new, higher cushions had been put in the pews of one church, the minister reported that one beloved faithful member had expostulated indignantly: "It looks too high-church for me!"

A minister visited a church banquet and was served some pie, the crust of which had high powers of resistance. He remarked to a friend, with shocking irreverence: "On those rocks they are building their church!"

I heard a small Sunday school member remark to another, with an air of awed mysteriousness, that a new adult neigh-

bor was a "Reversalist." I think that I have met him!

A friend of mine is not given to spectacular displays in the pulpit, but he always gets generous and favorable publicity. A reporter, attempting to have printed the true statement that the minister, on a certain occasion, had been in good form, saw that one of his sentences read: "He displayed a good worm last night!"

A friend also reports that a church official was asked if he would not like to have an antiphon in the church service. He replied that he thought the acousticon was good enough!

Sometimes an embarrassed and uninformed bridegroom will sidle up to the minister after the ceremony and whisper: "How much will this cost me?" Perhaps the best reply would be to say: "Plenty, but you do not need to pay me anything—it's the upkeep, not the initial cost that's hard!"

A sample of ministerial sacrifice and self-control is found in the case of the minister who had a colleague come in and conduct for him a financial appeal. Accustomed to standing up before meager platefuls of copper and nickel, he said he regarded it as cruel and abusive treatment to have to stand up before plates of dollar bills, with the entire congregation watching his every move!

Some time ago, a church was having the ceremony connected with the ordination of a deacon, according to Congregational procedure. All went well so far as most people could see. After the service, a faithful member came to her minister in great perturbation, saying: "It seemed to me that the hand of one of our deacons was not resting quite on the head of the man being ordained as deacon. Do you suppose that ruins everything?"

When ministers persist in preaching long, they run the risk of fatiguing or boring their very young hearers. A minister was preaching, one Sunday morning, and his small boy was present. When he paused after a climax in his rhetorical appeal, a long, loud sigh, richly expressive of boredom and disgust, came from the boy, to the irrepressible amusement of all present.

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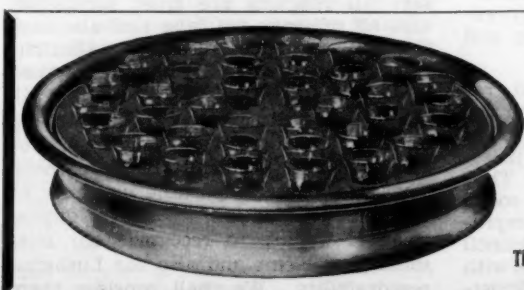
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A Christ Centered Church

By Frederick H. Knubel, New York City

We are glad to add this address by Dr. Knubel, President of the United Lutheran Church in America, to our series of convocation sermons. This address was originally delivered to the Lutheran World Convention held in Copenhagen in the summer of 1929.

At a meeting of leading Hindus, Mohammedans, and Christians in India, where the Christian message had been presented, I heard a wise Mohammedan judge shrewdly uphold Mohammedanism, saying that a man must first be a good Christian if he is to be a good Mohammedan. Then however he paid a glowing tribute to Christian missionaries, saying that if one has a treasure in his heart he must long to impart it to others and that in such unselfish service Mohammedans and Hindus have much to learn from Christians. In this I find a summary of the chief problems and responsibilities of Lutheran missionary work, that we must discover anew what a treasure we have in our hearts. In the home lands as well as in the missionary lands the Lutheran Church itself must be evangelized and given a fresh grasp of our gospel. We must of course do a far larger missionary work ourselves, for the Church which is non-missionary will perish just as centuries ago the Christian churches of North Africa perished. But we must also exert a stronger and more helpful influence upon world-wide missionary plans, for we possess treasures of principle which are eternal. In order to exert such influence we must maintain our principles and use them and impart them.

In order to discern our responsibility we may well examine the present situation, to which our subject refers. Probably no better picture thereof could be painted than was exhibited by the enlarged meeting of the International Missionary Council held at Jerusalem in the spring of 1928. As time passes it is ever more clearly to be recognized that even if that Council did not solve all the problems presented, it revealed them accurately and gave a definite understanding of the present situation. Longer thought upon those problems also convinces one that the solutions cannot be reached merely by changes in missionary methods, but only by fresh study of the fundamentals of Christianity. Both the present situation and the character of missionary problems require that we consider essential principles. Naturally such study ought to develop results which are important not only to missionary work, but also to the healthy existence of the Church everywhere and to all of its operations.

Three terms were echoed and re-echoed through the discussions upon the Mount of Olives, until it seems that everything of importance at the meeting can be grouped around them. They were syncretism, secularism, and social gospel or social Christianity. The representatives at the meeting of the Council were in the first place face to face with the question as to whether the Christ-

ian Church shall now proceed to study anew and with appreciation the religions of non-Christian lands, to compare them with the truths of the Christian faith, and so to establish the priority of Christianity; or whether the values discovered in those religions might find a place in an ultimate composite Christianity, as a fuller appreciation of Christ; or whether primarily there must be a reassertion of the uniqueness and universality of Christianity as a revelation, as a gift of God. Nothing was more gratifying at Jerusalem than the ringing emphasis upon the uniqueness of Christianity, as an answer to any tendencies towards syncretism.

Stress was laid upon secularism as constituting the chief enemy today against missionary effort. It has invaded and pervaded the missionary countries through materialistic philosophies, through economic theories such as Bolshevism, through nationalistic tendencies, and through other sources. It has weakened even the religions of these nations, has led to demands for educational institutions from which religion is divorced (including missionary institutions), would naturally reduce merciful service to a merely humanitarian basis, if not worse, and would in the end permit even a national Christian Church to exist only as the tool of an utterly secularized government.

The Jerusalem Conference could not be unmindful in the third place of the shocking conditions in missionary lands which are of a moral, social, and economic character. It is amid these problems that the social gospel or social Christianity is advocated, just as in the home countries, for the conditions as manifested to the missionary are far worse than at home. Direct action for relief of the situation must, it would seem, be mass action. The individual cannot be helped excepting through change of the general conditions. National governments themselves must be brought to a correction of the conditions. Thus the missionary endeavor, the Christian Church, is led to the verge of a dictation to the State.

It may be an exaggeration, but it is suggestive to indicate that syncretism says all religions are true; secularism says all religions are false and also says the State must be lord over the Church; the social gospel says the Church must be lord over the State.

These three topics were outstanding ones at Jerusalem, even though the program did not specifically mention them. They constitute important elements of the present situation. We must discuss them if we are to recognize our missionary problems and also our Lutheran responsibility. We shall consider them

in the reverse order from that stated above.

1. Social gospel. It is well that we as Lutherans recognize our lack of activity in social endeavor, as such endeavor is fostered in some countries today. Our tendency is always to a passive attitude, because of our unwillingness for and fear of a Christianity which has been humanly determined and is humanly inspired, and which is merely a busy interference with God's plans. Perhaps we are so deep-going in our considerations that we neglect attention to external development and external activity. The horrors that are exhibited in foreign lands ought alone stir us to self-examination lest we fail in our stewardship. Whatever we may lack, we cannot, however, transfer our allegiance to any idea that the Kingdom of God comes through the adoption of Christian conceptions by organized society, apart from a change of heart on the part of the individuals who form that society. We must inseparably couple the first three petitions of the Lord's Prayer. God's Kingdom comes not merely in the doing of His will by men but also in the hallowing of His name—that is, in the heart's acceptance of His revelation of Himself. His will is not truly done unless it is also loved. It is furthermore evident that the advocates of the social gospel have developed a manifest inconsistency in their views. No term is more extensively used by them at present than "the sacredness of personality." Reference to it was a daily fact at the Jerusalem Conference, and it was made a foundation pillar for the construction of various ideas. Emphasis upon that term is clearly a return to the individualistic point of view on the part of the very ones who urge the social gospel.

What is needed by all Christians is an appreciation that the Gospel is primarily an individual gospel because it concerns primarily an individual, Jesus Christ. The sacredness of personality which ought to be emphasized is the sacred personality of Christ. Our attention must not be so completely focused upon men, whether as individuals or as social groups, that we forget we are simply Christ's ministers. We must look at social problems through His eyes. He must be our center and our guide. We need new concentration upon a Christ-centered gospel. The message is His message, and He Himself is the message. Such a gospel and such an approach to social evils will also receive a particularly welcome hearing in missionary lands. Never before has the name of Christ been so highly honored there as now. It is true that sectional and syncretistic motives influence this honor. Christ is exalted as having been an oriental, and His teachings are contemplated with adjustments to the religions of the East. There is nevertheless genuine appreciation of Him, and that which is manifestly His message will have a hearing. What does He teach?

Christ's view of social conditions is that they are utterly wrong and that they are incurable apart from Him. No advocate of the social gospel, no reformer, no traveler of the world ever regards the evils among men with such horror as did He. When Kant spoke of "das radikale Böse" he had learned of Christ. When Paul heard creation groaning and travailling together in pain he had the ears of his Lord. Decay is every-

(Continued on page 413)



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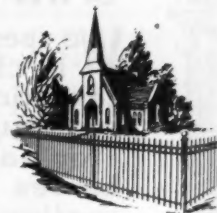
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November issue

Interpretative News Notes

Church and Drama League and the Motion Picture Producers

There has been a very general distribution through the newspapers and the religious press of the fact that Will Hays and Carl E. Milliken of the Motion Picture Producers and Distributors of America were not reelected to the board of directors of Church and Drama League. We are in receipt of a long statement from Mr. Milliken which discusses that situation and feel that out of fairness we should publish part of it relating to the controversy between the motion picture officials and George Reid Andrews, secretary of the league.

"It was hoped that the Church and Drama Association, of which Dr. George Reid Andrews became executive director in 1926, and which later grew into the Church and Drama League of America, would prove a suitable cooperating agency to perform for Protestant groups the same type of service rendered to the Catholic constituencies by the International Federation of Catholic Alumnae. Their proposed plan was to endorse in a weekly bulletin the best plays and motion pictures of that week and thus encourage such productions.

"Mr. Hays and I broke a rule of long standing and accepted places on the directorate of the Church and Drama Association, but we did so only at their earnest insistence and because similar places on the board of directors were accepted by very distinguished gentlemen representing the older theatrical form of entertainment. We advised against the inclusion of any professional representative of the stage or motion pictures on the board. It early developed that Mr. Andrews felt that the Motion Picture Producers & Distributors of America, Inc., should contribute substantial amounts to the support of the Church and Drama Association. This we did not feel that we could do, and we were further impressed by the fact that the efficiency and scope of what Mr. Andrews' organization was doing in no way compared with the voluntary work of the other groups. This was particularly evidenced by the fact that Mr. Andrews, instead of organizing a volunteer reviewing corps, insisted upon the privilege of personally selecting the pictures which his organization would endorse, and limiting that selection to one picture and one play a week regardless of what might be the output of worthwhile product.

"On October 4, 1928, Mr. Andrews, culminating a series of requests for money, addressed me as secretary of the Motion Picture Producers & Distributors of America, Inc., and said in a letter:

"Since we thus proclaimed our alliance with the motion picture group by placing Mr. Hays, yourself and Mr. Rubin on our board of directors, it would seem that financial support would be taken for granted."

"I, shortly thereafter, informed Mr. Andrews that we could no longer regard the Church and Drama Association as representative of the Protestant constituencies in cooperation with the motion picture industry, and our office ceased all official contact with his office. This was in the fall of 1928.

"Early in 1929, at its regular annual meeting, the Church and Drama League decided not to reelect on its board any of the direct representatives of the various forms of drama including motion pictures. This followed the line of our earnest original recommendation and, frankly, relieved Mr. Hays and myself from the embarrassment of having to decline further services on the board. We continue our respect for the board of directors of the Church and Drama League of America, our endorsement of its general purpose and our good wishes for its effective service in aiding the stage and the public to a closer understanding."

Christian Youth Council of North America Called

Steps have been taken recently to call for the first time the Christian Youth Council of North America. This action was taken by representatives of the forty-one Protestant churches cooperating in the International Council of Religious Education, the Christian En-

deavor, and other Christian youth agencies. This Council will be a delegated body limited to one hundred and fifty young people between sixteen and twenty-three years of age. They will be chosen by the various state and provincial councils of religious education, the denominational Sunday school boards, the Y. M. C. A., the Y. W. C. A., and the International Society of Christian Endeavor.

They will meet in Toronto, Canada, next June as the outstanding youth feature of the International Council Sunday School Convention. They will be in session for the full week of June 23-29.

The purpose of this unique gathering has been stated as follows:

- (a) To afford an opportunity for representative Christian young people to come together for the first time in a deliberative body for a sufficient length of time for them to face together, to think through together, and to work out and approve definite constructive proposals regarding the major issues facing Christian young people today.
- (b) To give consideration to and adopt the major goals for a joint program for the years following the convention. That is to say, the Council would not give major consideration to choosing what these main goals will be, because there will already have taken place a large amount of discussion among young people themselves, but to plans for making them effective.
- (c) To give consideration to the detailed expression of these major goals. For example, if among the major goals the matter of world peace should be chosen, there still remains the very important problem of the avenues along which educational effort and promotional enterprises will be carried out.

Southern Churches Ask Textile Study

Significant resolutions have been passed in recent weeks by a number of Southern ecclesiastical bodies asking for a study of the entire textile industry by a commission of the Federal Government. The Western North Carolina Conference of the Methodist Episcopal Church, South, led off by requesting such a study. The Conference also went on record as being against night work for women and in favor of a living wage, and condemned all violence and disorder which have accompanied recent industrial disturbances. The Conference also recommended the establishment of a Chair of Industrial Relations at Duke University, particularly for the education of theological students.

Other ecclesiastical bodies which are calling for a study of the textile industry by the Federal Government are the Synod of Sewanee Province of the Protestant Episcopal Church and the Georgia Baptist Convention. The Ministerial Association of the City of Greensboro, N. C., has urged the Federal Council of Churches, the National Catholic Welfare



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Conference and the Central Conference of American Rabbis to take action. The National Board of the Young Women's Christian Association has also recently asked for a study of the textile industry by the Federal Government. The Federal Council of Churches has been urging the same step.

Blazing a New Trail

Radburn, N. J., the "model city" now being built as a suburb of New York, on the evening of December 12 was the scene of an installation of a minister which is believed to be without parallel in church history. Five denominations participated in inaugurating Rev. Deane Edwards into a pastoral office in which he is to serve equally all five of these bodies. The communions which share in the new enterprise are: Presbyterian, Episcopal, Methodist, Reformed and Congregational. Through their area or district organizations, they have each made an appropriation toward the minister's salary, with the understanding that he is to function in behalf of them all in a continuous survey of the religious interests of the new families as they move into town and in providing for worship and religious education until such a time as the community reaches a size demanding more than one congregation.

The religious program for the new community is under the direction of the Radburn Council of Religion, which is made up of representatives of each of the cooperating communions, with additional representatives from the Federal Council of Churches, the Home Missions Council and the New Jersey Council of Churches, and representatives of the community itself. No church edifices have as yet been built, and it is agreed by the several denominations that they will not compete with each other in building, but will work out a cooperative plan for the occupation of the community when the present and prospective residents have had an opportunity to decide what type of churches they desire and need. Special provision is made for liturgical worship for such groups in the community as may desire it, while at the same time they join in the general cooperative plan.

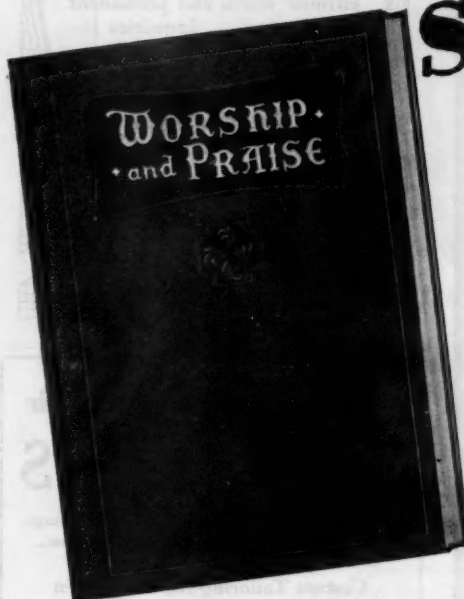
The sermon at the installation service was preached by Bishop Francis J. McConnell, President of the Federal Council of the Churches of Christ in America. The Chairman of the Radburn Council of Religion is Rev. Edwin S. Carson, one of the Episcopal representatives of the Diocese of Newark on the Council.

Freemasonry Attacked in Irish Free State

Of late there has been a renewal of attacks upon Freemasonry by the Roman Catholic authorities of the Irish Free State. Two new books, both written by Roman Catholic priests, have recently appeared in which the Masonic Order has been severely censured. These books upon examination have been found to contain many ridiculous and utterly false charges against the Fraternity, and their language clearly indicates the bitter hatred of Masonry in the minds of the authors.

A certain Roman Catholic publication has for some time been publishing columns of names, addresses and occupations of Irish Masons in the Free State, the avowed object being that these men be boycotted and, thus deprived of an

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opportunity to make a living, be forced to leave the Free State. Already many of these men have gone to Ulster where they are comparatively free from religious prejudice.

Freemasonry has had a tempestuous career in the South of Ireland. It will be remembered that the Bull of Pope Clement XII, anathematizing the Masonic Order, was not put into effect for many years in Ireland and during this time at least 50 per cent of the Masonic membership was Roman Catholic, Daniel O'Connell being founder and

Master of a lodge. It was largely through Masonry that unjust penal laws were modified, disabilities were removed and the Catholics greatly benefited. However, when Clement's edict was put into effect it was demanded that every Catholic withdraw from Masonry or suffer excommunication.

In writing to the editor of the *Irish Independent*, a venerable Mason who had suffered much at the hands of Roman Catholic antagonists, stated: "As a member of Freemasonry for over sixty years, allow me to ask why we cannot be left

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alone. We are not interfering with anyone and are loyal citizens of the country in which God has placed us, and we welcome the 'brotherhood of all Christian denominations,' and are well known to our neighbors who can judge of our mode of life. All we ask for is 'freedom of thought,' which in a free country should not be denied us."

Toronto Juvenile Court

Toronto was one of the first cities in the world to recognize the difference between juvenile and adult crime in as much as it established the first children's court. In 1912 a commissioner was first appointed under the Children's Protection Act, and in 1916 the Juvenile Courts Act was passed, making it a Court of Record. The Court has exclusive jurisdiction over children charged with offences up to the age of 16 years, and also exclusive jurisdiction to punish adults contributing to juvenile delinquency. It is presided over by a judge appointed by the Lieutenant-Governor in Council. The expenses in connection with the Court are borne by the City. The Court is well equipped to carry on its work and the Judge, through the effective work of the psychiatrist, probation officers, social investigator and other assistants, is enabled to get a very complete report on each case. While there were 2,538 offences brought officially to the notice of the court in 1928, there were in addition 4,651 people dealt with unofficially, and this phase of the work was probably the most important. 79.87% were disposed of by adjournment *sine die* and commitments of Industrial Schools amount to but .91% of the total. Only 7.95% of these appearing before the

A Book often predicted, but never before produced. See page 397.

RELEASE

A NEW

EASTER PAGEANT

Similar to the
CHRISTMAS PAGEANT
that appeared in the December
Church Management

Send .25 for Sample

E. O. EXCELL CO.

410 S. Michigan Ave.

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MOVIE EQUIPMENT. Most complete Stock in the U. S. Both New and Factory Rebuilt Moving Picture Machines, Screens, Booths, Opera Chairs, Spotlights, Stereopticons, Film Cabinets, Portable Projectors, M. P. Cameras, Generator Sets, Reflecting Arc Lamps, Carbons, Tickets, Mazda Lamps and Supplies. Send for Free Catalogue "G."

MOVIE SUPPLY COMPANY
844 Wabash Ave., Chicago

Court in 1928 were repeaters compared with 38.1% in 1920. The Judge is Hawley S. Mott. He is also an ardent Sunday school worker in one of the large Toronto churches.

A Canadian Paper Answers Some Questions

Mr. Gifford Gordon, of Philadelphia, wrote the editor of "The Globe" of Toronto, Canada, asking various questions as to the operation of so-called government-control in the Province of Ontario. These questions and answers should be found highly interesting to any student of the liquor problem.

1. Is it your opinion that Government Control makes for real temperance?
Reply. NO.
2. Does Government Control decrease or increase the consumption of liquor?
Reply. LIQUOR CONSUMPTION HAS DOUBLED IN ONTARIO IN TWO YEARS.
3. Does Government Control decrease or increase number of drunken drivers of automobiles?
Reply. DRUNKEN DRIVERS HAVE MULTIPLIED BY TEN, WHILE CARS DOUBLED.
4. Have deaths from accidents due to drunken drivers increased under Government Control?
Reply. YES—ENORMOUSLY.
5. Have industrial accidents decreased under Government Control?
Reply. NO. INCREASING 7% FASTER THAN PAYROLLS.
6. Has Government Control eliminated the bootlegger?
Reply. LARGE BOOTLEGGER ELIMINATED, BUT SMALL BOOTLEGGER MULTIPLIED.
7. Has Government Control proved any benefit to the young people?
Reply. NO.

Signed Elmore Philpott.

The Christ Centered Church

(Continued from page 409)

where. Misery, pain, weakness, injustice are universal. Man is essentially a sufferer. Conditions are in themselves incurably bad. The world's great curse has always been its sense of well-being or its belief that conditions will improve. "This is the soft, warm mountain-fog that blots out the far horizons and clouds the summits and smothers our vision down to the near view of life." We must see Christ's tears and hear Him groaning in spirit and mark His compassion and go with Him even to Gethsemane before we understand. We must see Him suffer wrongfully and see His heart suffering for mankind, before we know the world's evil. We may classify and define it as natural evil and moral evil and by other names, but we do not thereby change it.

Christ also reveals sin to men. Because of Him, the holy One, we know it. Because of His cross, as the focus, of the great cosmic struggle between righteousness and sin, between God's will and man's wilfulness, we know it. He shows its essential, its antisocial root as selfishness. It is deep and real and guilty and universal. All men know better than they desire, desire better than they will, will better than they do. The world is a nightmare of sin.

To this human mass whose evil and sin Christ has made so vivid He comes with a strange and wonderful message otherwise not heard. One word describes it, grace. One motive impels it, love. These are the central revelations of God's own being. There are however many forms of its manifestation to sinning, suffering society. In them we discern also the Church's social responsibility.

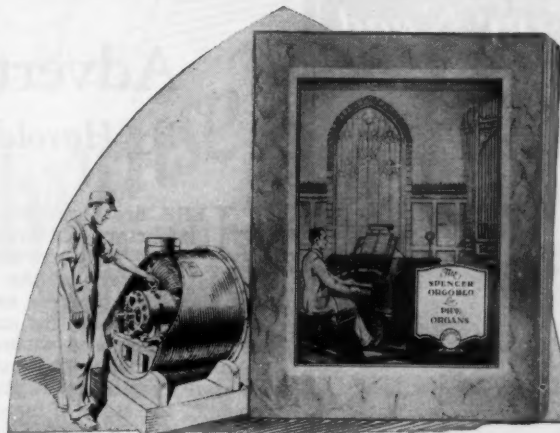
The supreme and always primary manifestation of the message is the forgiveness of sin. Christ and His Church must endlessly and primarily proclaim that forgiveness. It calls upon men to change their minds utterly, to repent, as to sin. They must no longer aim to hide it with its social consequences, nor deny its reality, nor love it, nor seek to pay for it in any form, nor believe they can suffer for it and cancel it. Men sinning with one another and against one another are mutually and individually to receive and impart forgiveness. This is the first corrective for human society, the first social message.

The second, as revealed in Christ and practised by His Church, is the serving love manifested in millions of deeds of unselfish mercy. In a world of misery and injustice Christ has set free great streams of service, individual and collective ones, which flow under His impulse and bless great areas.

The third, practised by Christ and to be followed by His Church, is a ministry of condemnation. In a world of wrong silence would in itself often be sin. Christ and His Church do not however condemn as the world condemns. Judgment is not the purpose. The great difference is that they so condemn as to lead to repentance. Such condemnation is born of and guided by love. It is difficult to practise and invites study by those who would know the true social gospel. The specific aim will fundamentally modify the character of the condemnation.

The fourth is the patient ministry of education. When the hearts of Christians, of the Church, are bleeding in sym-

(Continued on page 420)



Makes Good Organs Better

Most of the organs in our modern churches and theatres are operated by the

SPENCER ORGOBLO

The steady, reliable wind power—the silent operation and the long years of service obtainable make the Orgoblo ideal for organs of all types and sizes, old or new.

Send for the New Catalog. Complete descriptive material on request—please state type and size of organ, and whether for home, church, theatre, or school.

THE SPENCER TURBINE CO.

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"FOR THE Love of Mankind"

This is the title of a most interesting and informative brochure, which we will gladly send you free on request.

It describes the Church Acousticon and contains glowing reports received from a few of the several thousand churches which are giving to the deafened of their congregations the consolation of inspiring sermon and sacred music.

It also explains how you, too, may install this powerful and proven hearing-aid in your church for a four weeks' trial, without charge or obligation of any kind.

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Keep Young Folks Interested with MOTION PICTURES

Clergymen throughout the country, realizing the tremendous influence that motion pictures exert on the minds of the young people of today, are using this powerful force to attract them to their churches.

But even the finest and most carefully selected films lose interest if used in an obsolete or inferior type of projector.

Ministers who have used the Acme Model 12, Type G, Motion Picture Projector for their social work, praise this machine most highly.

The fact that it is portable makes it adaptable for showing anywhere, in the church or outside. It weighs only 35 pounds. It can be plugged into any socket and readily set up for use.

The clearly defined, flawless screening made possible by the Acme Projector assures the audience of a most pleasant, interesting and instructive program.

The portable Acme model carries a stereopticon attachment and is equipped with the exclusive Gold Glass Shutter—built to show still pictures from the film.

A free demonstration will show you the tremendous possibilities of this handy and useful Portable Acme Projector. Mail coupon for booklet with full information.

ACME DIVISION

International Projector Corporation

90 Gold Street New York City

SEND FOR FREE BOOKLET

Gentlemen:

Please send me booklet E-1

Name.....

Address.....

City..... State.....

Advertising and Contact

By Harold H. Niles, Denver, Colorado

HERE are three words which are important—advertising and contact. They are taken from the vocabulary of the efficient business man. No business executive would dare to try running his enterprise without advertising and without contact.

Publicity makes the public aware of the store's existence; it also apprises the people of the stock of merchandise ready for sale; and it, furthermore, creates a desire upon the part of the individual to buy that merchandise.

By means of the contact-man (he used to be a floor-walker) the customers are made to feel the interest which the store has in its customers. These contact-men are worth thousands of dollars to their stores, because, through their efforts, that intangible something termed "good-will" is generated and kept going.

Quite a discussion is being waged these days concerning the merits of pastoral calling. The age-old custom seems to be falling into the discard. More and more, ministers are taking the course of increased publicity and decreased calling. A few minutes of sound reasoning ought to lead anyone to the point where he would be able to see the futility of such a procedure.

At a time when the laundry man realizes the value of contact and sends someone around occasionally with the driver of the wagon as a representative of himself to the customers; at a time when insurance companies send company representatives around with the policy-collectors occasionally, so that the clientele may feel the company's interest; at a time when dry-goods stores and all kinds of large business houses are elevating floor-walkers to contact men and are giving them special training in the difficult art of meeting and pleasing the public; at such a time, how ridiculous it is for ministers to cast to one side the job of pastoral calling and rely very largely upon publicity!

At the beginning of this article, I declared that these three words are important:—Advertising AND Contact. Too many ministers substitute "or" for "and," but the wise man realizes the superiority of the "and" in this case.

There are several different ways of advertising the church, each one of which is good and valuable. All of the methods should be worked out systematically and thoughtfully, so that the funds spent for publicity each year will do for the church what the same expense does for the merchant. And that is—produce results. Through a consistent and persistent campaign, well-planned and faithfully executed, the public should become aware of the church's existence, as well as cognizant of the good to be gained from church attendance and church membership, and eager to lay hold of that benefit.

Likewise there are several different ways of contacting the public in the interest of the church. Pastoral calling comes first. It is still true that a "home-going minister makes a church-going people." Whenever a church be-

comes so large and its machinery so complicated that the minister has no time to meet and mingle with his people then that church has become TOO large and its machinery TOO complicated for efficient work.

A definite program of pastoral calling, begun in the fall and strictly adhered to until the last of spring, is not only a pastor's duty, but also a pastor's opportunity.

While it is good for us to read the new books that have to do with our work, it is wise for us to read also once in a while some of the old books. One of the old books, well-worn with age, to which I turn every now and then, is "The Office and Work of the Christian Ministry" by James M. Hoppin. In it I find this significant statement: "While we do not think that 'preaching,' technically speaking, should be done in a pastoral visit, yet, it must be said, that this is not a visit of mere ordinary etiquette or friendship; it is the visit of the appointed guide of the souls of a family; and though it cannot always, from obvious circumstances, assume a definitely religious character, and ought never to be made in a perfunctory spirit, as if it were the discharge of an official obligation, it should, nevertheless, be recognized and felt to be the visit of the pastor, i. e., of him who is the spiritual guide of the family. When this is generally and clearly understood, the visit will naturally have a certain character and aim; and then the family will be more likely to aid in making the visit one of profit to themselves."

Close behind the work of the pastor there comes the welcome which the ushers extend. I sometimes think that some of these high-powered ministers who barricade themselves behind a line of secretaries, and in the quiet of their uninterrupted silence produce those masterly (?) orations for use on Sunday, owe the greatest part of their success to the kindly greetings which their ushers extend to old and new members as well as to the strangers within the gates. If you have ever been a stranger in church, then you know how important this usher-contact is.

Sunday School teachers and superintendents should be made to realize how much their attitude toward people help or hinder the creation and continuance of that priceless spirit of good-will, without which a church can no more function properly than can a department store.

Clerks and treasurers should be impressed with the fact that they can make or break a church by their methods of procedure.

Very important is advertising!

Also, very important is contact!

Upon these two rests very largely the success of the church.

Some ministers still ask, "Does it pay to advertise?" Others question, "Is it worthwhile to make pastoral calls?"

The answer to both questions is found in this statement of Barron Collier's



Bulls-eyes for Bulletin Boards

Eat less; breathe more

Talk less; think more

Ride less; walk more

Clothe less; bathe more

Worry less; work more

Waste less; give more

Preach less; practice more

Whine less; pray more

Frown less; laugh more

Knock less; saw more

Boast less; build more

Regret less; aspire more

Condemn less; cheer more

Hate less; love more

Loaf less; work more

Scold less; encourage more

and thus ye shall grow into the likeness of him who sought through every word and act to lift the individual nearer to an appreciation of life itself.

which stared down at me from a card in a tram car in Denver:

"THE VALUE OF ADVERTISING IS CUMULATIVE"

"Continuous contact with one's market plus constant repetition of one's message makes advertising pay."

There speaks a business man who knows whereof he speaks. That statement contains a message for ministers. With it I close this article.

John Timothy Stone as Hymn Book Editor

Versatile Dr. Stone has added one more accomplishment to the endeavors of his life. A new hymn book published by Samuel W. Beazley and Son, Chicago, carries his name as a joint editor of the book. Just what the contribution of Dr. Stone may have been we do not know. But it is safe to say that any hymns or songs he may have selected will have human interest and appeal.



BULLETIN ADVERTISING stimulates daily thought about religion and religious life. It serves as a continual missionary force, directing men to God and to the church. It builds attendance, increases collections, and stimulates interest in every church activity.

It has done it. It is doing it. It will do it for you!

This is no idle dream—it is proven fact! More than 20,000 Winters' DeLuxe Bulletins are in daily service. Churches who use them pour a continuous flood of letters into our office telling of the good that Bulletin Advertising is doing for their church. Copies of some of these letters will be sent without obligation if you are interested to see them.

Confronted by such an overwhelming evidence, your church cannot afford to be without the dynamic advertising force any longer.

Superior Winters' Construction

DeLuxe Bulletins are better made—and less expensive. Comparison will demonstrate the truth of this statement to your entire satisfaction.

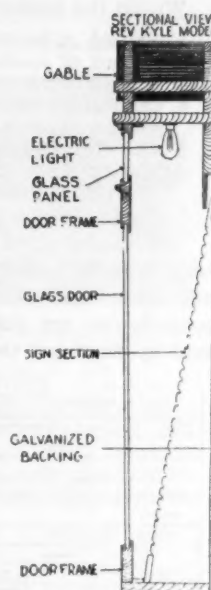
We call your attention to the one-piece steel sign section, or panel, illustrated at the right—made from a single sheet of impervious, lithographed steel—light, strong, and with a frame only one inch thick. The cabinet is made from solid oak—simple and durable. The entire sign panel is illuminated by two 50 candle power electric lamps—and as easy to read by night as by day. These and other DeLuxe features are fully explained in our free catalogue. Send for it at once.

STEEL SIGN SECTION
USED IN THE CABINET OF
REV. KYLE MODEL
STEEL SIGN SECTIONS FOR
OTHER WINTERS' DELUXE
CHURCH BULLETINS MADE
IN EXACTLY THE SAME WAY
—ONLY ONE INCH THICK—
FROM IMPERVIOUS STEEL
"USE A WINTERS"



\$59 complete

Above is shown the Rev. Kyle, our most popular model, six feet high and electrically illuminated. Cabinet of solid oak, is ideal for outdoor use. Price includes 780 changeable steel letters and numerals.



NOW send for this information—

H. E. WINTERS SPECIALTY CO.
Established 1900
602 Pershing Ave., Davenport, Iowa.

☐ Please send me your free illustrated catalogue and full information about Winters' DeLuxe Church Bulletins.

☐ Send me details about steel sign section and the lithographed letters offered separately.

Name _____

Address _____

City _____ State _____

Or You Can Build Your Own Cabinet

Many ministers whose churches lack the funds for outright purchase of a Winters' Bulletin are buying only the steel sign panel and lithographed steel letters and numerals and building the cabinet themselves.

Write for details.

The Master Sheet, 7½x9½ inches

This Is Master Sheet Which Must be Kept in Record

Darkness For Daylight Projection

A feature of the crowded Sunday program of the great Kansas City Church of Dr. Burris Jenkins is a motion picture hour at five o'clock in the evening. During much of the year the auditorium is not sufficiently dark for picture projection.

The means used to darken the room is the most satisfactory and simple I have seen, both from the practical and artistic standpoints. Their solution of the problem is to have sheets of some rigid form of beaver-board or plaster-board, cut to fit into the frames of the windows. Apparently they are set at a slight angle away from the perpendicular which keeps them in place, or they may be retained by an inconspicuous turn-button.

They are painted to match the surrounding walls, and do not appear conspicuous or inartistic. They are so light that they are easily handled and can quickly be removed, leaving no trace of their having been there. In this, as in many churches, curtains for the windows would involve unsightly fixtures, which would not be appropriate during the hours in which the sanctuary is used for worship.

Ralph Stooddy,
Portland, Maine.

FINDING GOD IN PEOPLE

A Christian woman has beautifully related an incident which brought to her Christ's idea and experience of religion. She said:

"It was my custom to retire each day to my own room for devotion. On one occasion when my heart was deeply oppressed my prayers seemed all in vain. Nevertheless, I continued to plead, 'O Lord Jesus, reveal thyself to me.' After awhile there came a rap at my door. It was the maid seeking comfort. She had broken a choice piece of china. But I drove her away rather harshly saying, 'You know you are not to bother me at this hour.' Then I continued, 'O Lord Jesus, reveal thyself.' After more fruitless prayer, my little girl came sobbing for comfort as she had broken her first doll. I even drove her away saying, 'My child, you must not disturb your mother now.' After resuming what seemed to be a useless petition, there came to me a suggestion as distinct and forceful as if spoken. 'Inasmuch as ye did it not unto the least of these ye did it not unto me.' I arose from my knees, unlocked the door, and went out. In the kitchen I found the maid sullen and angry, to whom I spoke comforting words. Seeing the light come to her face, I went on to find my little daughter. From under the grapevine where she had already cried herself to sleep, I picked her up; and after kissing her and wiping the tear stains from her cheeks, I told her that I would get her another dollie,—one ever so much nicer than the first. Having comforted others for His sake, and for their own sake, my soul was filled with inexpressible peace! And once more something spoke to my innermost being, 'Inasmuch as ye did it unto the least of these ye did it unto me.'"

Richard L. Swain in *What and Where Is God*; The Macmillan Company.

A calumnious abuse, too often repeated, becomes so familiar to the ear as to lose its effect.

CHURCH MANAGEMENT FINANCIAL SYSTEM

"Built to the Specifications of the Churches"

System Complete for 200 contributors \$8.40

For larger churches the system may be expanded by adding master sheets and duplicates at a cost of \$3.00 per hundred for both. Thus the system for 300 contributors would cost \$11.40; for 400 contributors \$14.40, etc.

A complete set of sample sheets for the financial system will be mailed upon the receipt of ten cents.

... Address ...

CHURCH WORLD PRESS, INC.

626 Huron Road

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the Churchman's most helpful teaching tool

Picturol, because it visualizes and dramatizes religious facts and events, is the churchman's most valued teaching tool. For with less effort and in less time you have your subject matter prepared . . . and when presented it fascinates and interests your class as no verbal presentation can. Through specially selected pictures to illustrate every Biblical fact of importance, what ordinarily would seem drab and uninteresting becomes replete with fascination and meaning. Facts are remembered . . . the entire significance of religion is clarified and made impressive when you picture your lessons with Picturol.

What It Is

Picturol is a simple, light weight, scientifically designed film slide projector which projects from a standard non-inflammable film. It is easily moved from place to place . . . easily operated and can be connected to any convenient electric light socket or battery.



The S. V. E. Picturol Projector with carrying case, library and teaching manuals.

Films in Wide Variety

A large library of religious films is available on practically every religious subject. You select them for yourself from an extensive library. Helpful teaching manuals accompany each film.

Low in Cost

The cost of Picturol and a complete religious film library is reasonable and within reach of all churches. Send the coupon for complete information.

Society For Visual Education, Inc.,
Dept. A, 327 S. LaSalle St.,
Chicago, Illinois.

Gentlemen:

Please send me complete information on Picturol and your library of religious films.

Name.....

Address.....

City.....State.....

Church.....

....I have a stereopticon machine.

....I have no stereopticon machine.

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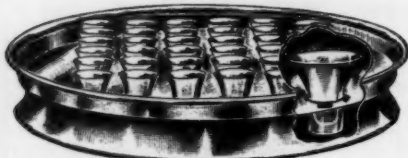
Dietz Secretary's Report Board

The Superintendent's Friend

Last 15									
ATTENDANCE and OFFERING, 1921									
Class	Teachers	Enrollment	Present	Offering	Class	Members	Pres.	Offg.	
1	Mr. Crossman	12	8	10	17	★	9	6	58
2	Mrs. E. Collins	★	10	10	60	18	14	9	14
3	Miss Dering	14	11	71	19	10	7	12	
4	Mr. & Mrs. Dilling	10	8	54	Boysmen	44		1.28	
5	A. L. Jackson	★	15	15	93	Primary	86	1.54	
6	Mr. Martin	★	9	9	75	Junior	112	3.03	
7	Westfield S. Day	8	7	10	Volunteers	14			
8	Mr. Gardner	14	13	89					
9	Edwin Cornell	★	8	8	71	Rally Day	Sun. Sep. 1		
10	W. Adams	116	85	4.70					
11	Albert Livingston	73	53	3.38					
12	Miss C. Haines	26	25	1.75	Today P.	776		31.18	
13	W. Williams	52	45	89	Last Week	653		29.29	
14	Mr. W. Potter	21	20	2.37	Birthday			4.73	
15	L. Brown	54	27	15	Bible			13.33	
16	Leon Carter	75	59	4.95	269	Total P.		49.24	
Membership		800		Entertainment on Five Eve Oct. 4					

Encourages Friendly Rivalry

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Everything in Record Requirements
for the New Year

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COTRELL & LEONARD

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Established 1832

ALBANY, N. Y.

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Cards that stimulate church attendance.

Booklets and Folders that make friends for the church and pastor.

Birthday and Easter Greetings.

Mother's Day—Rally Day printing.

Vacation Bible School Helps.

Money Raising Plans for the Ladies' Societies.

A postal will bring our 88-page
catalog and Samples.

The Woolverton Printing Co.
CEDAR FALLS, IOWA

The Minister As A Salesman Of Himself

By John R. Scotford, Cleveland, Ohio

If I were a preacher,
How could I tell,
How much of myself
I really should sell?

To ignore personality
Is the kind of neglect,
Which in most congregations
Creates disrespect.

The too highly pepped
preacher
Will soon be floored;
He thinks he's a wonder—
The people are bored.

If I were a preacher,
How could I tell,
How much of myself
I really should sell?

BOTH to secure a church and to keep one, a minister must be able to create enthusiasm in the hearts of his constituency. Unless a man can awaken personal loyalty to himself, he has no chance in the ministry.

Every church desires to have for its pastor an unusual person. Church members commonly find life drab and common-place. They yearn for a preacher who will appeal to their imagination. They have no desire for plain John Jones who looks, dresses, and thinks like everyone else. Rare is the man who will marry a woman whom he thoroughly understands. Unless there is some mystery about her, he does not want her. So is it with churches and ministers. The neighboring pastor whose solid worth they know well is passed by, and some marvel from afar called to the pulpit. When looking for a pastor, the ordinary church wants to secure as much of a thrill as possible for the amount of money that it has to spend.

This is only another way of saying that the ministry is one of the few romantic callings to persist into this painfully modern age. The minister is excused from many of the conformities which are demanded of other men. He does not punch a time clock, nor report in person to a boss. He migrates about the country from time to time. He appears upon the scene when the baby comes, when young people plight their troth, when death draws near. His is an unusual calling; the people expect him to be an unusual man.

In some way or other, the successful minister must meet this demand of the churches for the unusual. How should he go about the business of "selling" himself to a congregation as a man of mark?

Many ministers pursue cheap and easy methods of impressing the people with

their importance. We all know the fellow of whom it is said, "He surely does highly recommend himself." To hear some ministers talk, causes one to wonder why the City Temple, London, or the Old South Church, Boston, happened to pass them by when looking for a preacher. According to their tale, every church they ever served was ready to close its doors when they arrived, and the only reason they ever moved was because they wanted a building large enough to hold the people who came to hear them preach.

Undoubtedly the world takes us pretty much at our own valuation. Some congregations seem to desire a minister who delights in fairy tales. People of slight education will tolerate much egotism on the lips of the pastor. But education is increasing, and a sense of humor is spreading through the land, with the result that the ministerial "blow" is laughed at by many folks. Some of us are so conceited that we think we can impress the world with our importance without saying much about it. Silence put one man in the White House, and every once in a while it gets a preacher a good job. Besides, quiet assumption is much less laborious than noisy boasting. The truly sublime egotist is the fellow who does not deign to argue about his own importance.

Some ministers seek to attract attention by cultivating the bizarre. Like Doctor Munyon, who once beamed from the patent medicine ad, or Henry George, who still struts on the cigar band, they strike a pose. The old style was to cultivate facial shrubbery and a pious expression; the present mode is to affect original tailoring or to circulate around town without any hat. Would-be celebrities have always had a weakness for long hair. One minister is famous for the diligence with which he creases his pants.

Some men have natural eccentricities which serve as a trade-mark to the public. People would feel cheated if Hugh Black cut off his bushy hair and discarded his Scotch accent. In all ages prophets have come from a distance. Australian preachers seem to do best when they get a long way from home. Behind the popularity of the imported preacher lies a subconscious hunger for romance on the part of our church-members. In our dreams we are all wanderers in the distant places of the earth.

The problem which every sane minister faces is how to be distinctive but not queer. Without being mountebanks we should yet be different from the mass of men. That is not egotism nor Pharisaism; it is simple acceptance of the wish of the public. For a preacher to be merely commonplace is something of a sin. The world is weary of standardized nonentities; it is the privilege of the minister to refresh his people by being somewhat unique.

But the individuality of the minister should be something more thoroughgoing than freakishness of tonsorial practice, spectacular apparel, or a peculiar accent. Primarily it should spring from an original outlook upon life. The minister should not be a human rubber stamp; unless he has a different point of view and can interpret life in a fresh way, he should seek some more sheltered calling. His distinctiveness should have its rise in his own mind and heart.

With this as a foundation the minister may well cultivate an original flavor in all that he says or does. As a speaker, he should have a style of his own. Copying the other fellow's tricks will get him nowhere, but the courage to speak truth in his own accents is worth much. No minister can arrive in the pulpit every Sunday morning with a bright and sparkling new idea bursting from his lips. Often he must say the same old thing, but he should not say it in the same old way. It is not new ideas, but originality of utterance that attracts people. The public loves to meet old friends in new clothes. We sell ourselves to the public as men of mark by giving to our speech flavor of its own.

In minor matters, it is well to cultivate a certain distinctiveness. It is not necessary for the minister to kiss the bride, but somewhere about the service there should be a slight touch of originality. He should convince folks that he is a live man, rather than a phonograph. His stationery, even his method of making a telephone call, should be a trifle different. Is there anything more banal than greeting the telephone receiver with a perpetual "Hello"? In his apparel he should be distinctive without being strange. Much can be said for clerical attire. It sets a man off at once—and the general public rather loves a uniform. It attracts attention to a man without the necessity for any effort on his part. One dignitary of the Episcopal Church has confessed, "I can feel a different attitude on the part of the crowd when I go into the city in clericals." A high vest fits some personalities. Others of us do not like to be labeled. We think that we have enough personality to attract attention without dressing up. Sometimes we are right about that; sometimes wrong. But in our clothes we should always seek to reveal a distinctive taste. Somewhere about us we should escape from utter conformity to the other fellow.

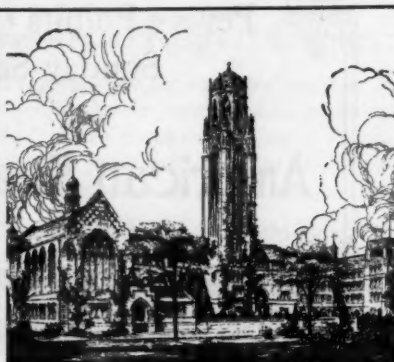
Not only must a minister make an original impression which is somewhat unique, but he must follow it up with persistent evidence of his originality. If all we have are tricks, people will grow weary of us, and ultimately laugh at our peculiarities. Once establishing an idea in their minds is worth much. If a congregation is thoroughly convinced that their pastor never preaches longer than twenty minutes, he can occasionally talk for thirty or thirty-five minutes without being detected. If they are persuaded that he is an active and aggressive fellow, all that he needs to do to maintain that impression is to have one definite achievement to his credit every year. There are times when all of us slide along for a period on our momentum. No one is utterly original all the time.

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The Christ Centered Church

(Continued from page 413)

pathy with the oppressed and downtrodden, and when righteous indignation flames against unrighteousness and those who are responsible for it, the most effective course of action seems naturally to be coercion in one form or another. This cannot be the procedure of the Christian Church, because it merely represses and does not cure social wrong and because it contradicts Christ's essential attitude of grace, of love. It is at this point that the advocates of the social gospel seem to hold a different attitude. The Church must however with thousands of Christian schools patiently teach the masses of men in so-called Christian lands and in missionary lands, saturating the coming generations with the mind of Christ. Thus will the social human web be colored with the red of love and forgiveness and unselfishness and sacrifice.

In all of these manifestations or ministries or methods the supreme aim is ultimately an evangelistic one, to lead men to an utter change of mind and to win them unto faith in Christ. It is only by faith in Him that His blessing can be fully opened to men and His power be released for the healing of mankind.

An attempt has been made above to sketch the Christ-centered gospel, particularly in its relation to social needs and also in its relation to the missionary situation. To those who know the non-Christian systems of thought the differences in Christ's attitude are outstanding ones.

The Lutheran character of the Christ-centered gospel is clear. The supremacy of grace, the priority of the message of forgiveness, the sola fide, the conception of serving love, and the emphasis upon Christian education are in their full conception characteristic of Lutheranism. We must maintain them and urge their

manifest application to the missionary problems of the world.

2. Secularism. "Christianity," wrote a Chinese teacher in a startling letter read by Dr. Robert Speer, "is making inroads upon the other religions from one side; but they are suffering a great deal more in the rear from a group of new enemies—scientific agnosticism, materialistic determination, political fascism, moral iconoclasm. These have advanced so far into their territory that Christianity must, for all practical purposes, ignore the incapacitated older religions. It must think of its frontier work in terms of what it will have to do with these new forces."

"It is, as Dr. Speer showed, not only against the background of non-Christian religions, but also against this new secular and naturalistic view which has spread across the world that we have to state our message. The ultimate issue lies in this realm of secular life, in the irreligious and anti-religious systems and attitudes, even more than with the religions other than Christian. This is a battle, not simply for the missionary, but for the whole Church, including in particular men of science and philosophers. Christianity itself in its own citadels has to face these same vigorous, insistent, undermining enemies. Clearly a new alignment of our whole battlefield is demanded.

"This monstrous hydra-headed menace of materialism loomed, for the Council, above all other enemies."

As has previously been indicated, this secularism assumes a powerful influence in all of the missionary problems. It influences all plans for the establishment of native Christian Churches, including the relation of the native government to them and also their nationalistic enthusiasm. It works mightily in educational developments, aiming to divorce religion from education. The social and industrial questions become more complicated than ever. Racial questions are

injected into the religious situation more sharply than ever before. The validity of all religions is questioned.

As over against secularism what has Christianity to offer? It has a single wonderful treasure, ignored too often by Christians themselves when facing secularism, but alone effective against it. Christianity should not aim to offer a philosophy nor an argument. It should persistently present a manifest reality existing in the world which is spiritual and eternal and divine, namely, the Church. These attributes of the Church furnish the answer to secularism. Just as in our previous consideration it was Christ and the Christ-centered gospel which are to be exalted, so here it is the Church of Christ which we must magnify. Only by an understanding of and an exaltation of the Church as a spiritual and an eternal and a divine reality in the world can secularism be overcome. The Church is frequently derided by those who are without. Sad to say, she is also frequently minimized by her own members, who do not truly recognize her nature and power, do not love her intensely, and do not glorify her in their hearts and in their songs. The Church is eternal because her origin is to be traced, not to the day of Pentecost, but to an eternal idea and purpose in the mind of God. She is divine because she is the Body of Christ, one with Him in the fulness of His being. She is spiritual, because her people are invisibly bound together in the mighty possession of a common new life from Christ. She is a manifest reality in the world through the unworldly gospel of grace and love and forgiveness and faith proclaimed by her in and to the world and through the Christ-given sacraments of initiation and communion administered by her.

Another example is provided by recent occurrences at Rome. We have all been interested in the pope's agreement with Italy. The pope's explanation thereof sounds laudable, that he would have the Church as a spiritual force become independent of any nation. The fact is however that the Church thus becomes an entity, bound to no nation, but free to form concordats with each and every nation, standing on a level with them as one of two parties to a contract. The Church is lowered. The Church is secularized. Her very freedom, her unrelated position, her consequent need for the establishment of agreements, reduces her to the plane of those with whom she makes engagements.

Whenever a denominational group aims to become worldwide in its operations and to consolidate itself as one organization throughout the world, so that from one nation governing influence upon the Church in another nation is exercised, there the danger of secularization appears again. In these days of world conventions of denominations the danger must be warded off. The autonomy of the denominational group in each nation must be preserved intact from interference on the part of the Church in another land. In missionary operations the movement toward the autonomy of the native Church should be encouraged to proceed as rapidly as is properly possible.

The tendency in missionary lands toward the establishment of national churches of any type is full of the danger of secularization today. The Church must not be a mere tool of nationalistic aspirations. Its central power as a spiritual force is thereby broken. At

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Jerusalem the Chinese Christian Dr. Cheng Ching-yi well expressed the degree to which a Chinese Church should be Chinese in character. He said, "By an indigenous church we mean a Christian church that is best adapted to meet the religious need of the Chinese people, most congenial to Chinese life and culture, and most effective in arousing in Chinese Christians the sense of responsibility." In no additional respects should a Church have a particular national character.

As Lutherans we cannot refrain from expressing our belief that any insistence upon the necessity of a particular form of the Christian ministry constitutes a secularization of the Church. Similarly we believe that the insistence upon any one form of Church polity as a necessity for the Church has fallen into the same danger.

Turning away from these examples and returning to our thought of the Church as a spiritual reality in the world, we ought to recognize once more the increasing need for a better understanding of the Church by the Church itself. Long ago Delitzsch said that like a will-o'-the-wisp the idea of the Church always evades us. Our present problems increasingly demand a more definite conception of the truth concerning the Church, and the Holy Spirit will reveal it to us.

The conception of the Church and of its place here presented have been of a definitely Lutheran character. We should therefore recognize once more from the present situation and from the missionary problems the need that we maintain and impart our Lutheran principles. Our thought and work we saw previously to be Christocentric. We see now that they must also be Churchcentric. It is our faith as incorporated in a Lutheran Church which must stand, not for the sake of the name but for the sake of Christ and His Church.

3. Syncretism. It was said above that the Jerusalem meeting of the International Missionary Council issued a most gratifying message as to the uniqueness of Christianity, and thus gave a satisfying answer to any tendencies toward gross syncretism. Nevertheless voices were heard there which manifested that syncretistic developments may be increasingly expected in coming years. The mildest and worthiest of these calls was for a sympathetic appreciation of real values in the non-Christian systems. We know furthermore that a conference of all religions is planned (not by the Council) for 1930 in order to consider the topic of world peace. At the recent convention of the American Federal Council of Churches a resolution was submitted calling for the establishment of "a republic of religions," designed "to bring together leaders of Christian and non-Christian sects for discussion of mutual welfare aspirations." (It should be added that no action was taken upon this resolution).

There are powerful influences at work in the world which inevitably press towards an actual syncretism in some definite form. One of these is found in the spread of that secularism to which our second part was devoted. It saturates the life of the world and has been effecting, as was stated, a breakdown of the religions of the world. Christianity feels it also. Thus it becomes seemingly a common enemy of religion in the world, and the natural inclination is towards a combination of religions against

it. This was advocated at Jerusalem as follows: "The new situation is brought about by the fact that there is a world philosophy which is spreading itself by no teaching or missionary effort, but by its own power as an accompaniment of industrial civilization. We may call it scientific materialism or naturalism. It appears as something opposed to all religions. The universal spread of this type of philosophy requires a new alignment of religious forces, a recognition of alliance with whatever is of the true substance of religion everywhere. We have to recognize, not only that this type of philosophy is becoming universal, but also that a world religion exists. We give religious systems separate names; but they are not separate, they are not closed globules. They merge in the universal human faith in the Divine Being. Unless this is recognized the problem is mis-stated."

In that quotation we recognize also a second influence towards syncretism, in the constant reappearance of the idea that some ultimate and absolute religion should be sought into which all existing religions can be merged.

A third influence exists in the common tendency of the world today to effect huge combinations. The political, economic, business, social spheres of life seem to be busy chiefly with the formation of great organizations. It is natural that the same impulse should seize religion.

A more subtle influence arises from an over emphasis upon the differences among men of different nationalities and religions. We are asked to appreciate the age-long backgrounds behind them, out from which their religions have developed, and which must be respected if the peoples are to be influenced. The implication naturally is, though not fully stated, that Christianity, at least in its present form, developed from our background and that it may well go through a process of syncretizing modification in order that it may become a better religion. Let us fully recognize that there are differences among men, some of them even deeper than their backgrounds. But Christ approaches men on a plane where all are alike, that is, in their sin and suffering. He draws them also to a common level before His cross. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

It seems inevitable that the widespread tendencies just described will exert increasing pressure and produce syncretistic movements. Before we proceed however to state that which we believe needs emphasis by the Christian Church as over against syncretism, let us fully acknowledge that Christ has been finding His way among non-Christian peoples and that traces of His teachings may be increasingly discovered. Let us fully believe also that God has not "left Himself without witness" among them through the ages and that truly divine impulses are there. We may also be confident that a fuller appreciation of our Christ can develop for us all through the inclusion of these new Christians from missionary lands in the Church. In general we must recognize whatever is the truth in those lands. We may even do more and incorporate much else from them, so long as it is not contrary to the truth. It is only a compromise of the truth which must be refused.

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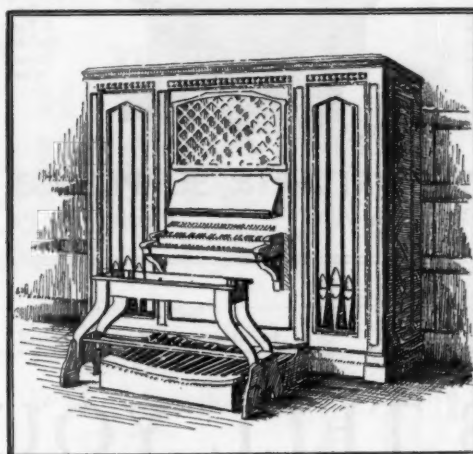
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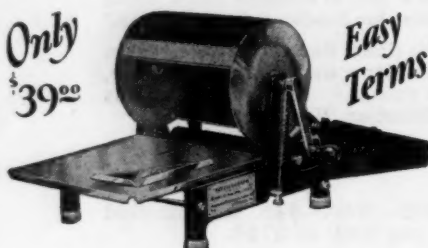


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this refusal and thus also lay our emphasis against syncretism. Christianity as a gift from God is not merely a revelation. It is not only a bestowal of cold truth for our mental digestion. It is not just a system of thought, a philosophy, a Weltanschauung, which can be weighed against other systems, and be tempered or altered by them. The revelation, the truth, the Word of God is divine, creative energy, is dynamite (dunamis). The Word of God is the power of God. "The sword of the Spirit is the Word of God." "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds—casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The fact is simple but of commanding importance that the revelation, the truth, the Word of God is the means of grace—the channel, the vehicle of that grace, that love, that forgiveness, that faith which is the whole of Christianity. It is the vehicle of creative energy. How can it be permitted to enter into syncretistic compromise with that which is not filled with the Spirit of truth, of power? It is only by this recognition of the Word of God as a living, lifegiving, divine force that we can save ourselves from dangerous entanglements with that which does not possess divine energy.

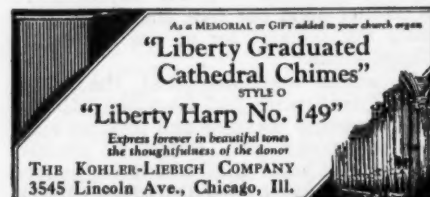
We who know the faith of the Lutheran Church will naturally have in mind the consistent force with which this idea of the means of grace is emphasized among us.

In conclusion, it is not difficult to summarize in brief form our entire view of the present situation and of the con-

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sequent missionary problems, as we have considered them. On the one hand stand social gospel, secularism, and syncretism. On the other Christ, the Church, and the means of grace. In them is our lasting confidence.

THE WONDER OF LIFE

One likes the story of the old sailor-man who had seen all the wonders of the deep for forty years, and all the wonders of the world around the seven seas, but when they asked him what in all his life had impressed him most, he answered, "The nails on a baby's fingers." He had cultivated a sense of wonder, for the wonderful is not colossal or the stupendous or the startling, but that which gives us most suggestion of meaning and pervading significance.

Even better is the story of the visitor from a midland town who could not tear himself away from the window in Regent Street, London, where the makers of incubators show the chicks scrambling out of the eggs. This is a familiar sight to those who have been brought up in the country, but it is almost startling to those who see it for the first time. As his two friends insisted on going on, the delighted observer turned to continue his sight-seeing, and was heard to say, "Now that's a thing to have seen; after that there beant no use their telling me that there be no God."

J. Arthur Thompson in Sermon, "The Three Voices of Nature," in *If I Could Preach Just Once*; Harpers and Brothers.

THE NEED OF CO-OPERATION

People with good will cannot keep the peace unless they learn how to co-operate. A simple illustration will make this clear. Let us suppose that somewhere there is a community with a thousand families and that all members have only kindness and affection for each other. Then assume that each family has a new automobile and that there are no traffic regulations whatever. One man decides that he will follow tradition and drive on the right; another that, since the scenery is more beautiful on the left, he will drive on that side; another that he will follow a long-established practice of avoiding extremes and stay right in the middle of the road; another that, in order to prevent monotony, he will zigzag back and forth from one side to the other; another that he will drive one mile on the right and the next mile on the left; another that he will get an extra thrill by driving backward; and still another that he will rotate, Sunday on the right, Monday on the left, Tuesday in the center, Wednesday zigzag, and so on. No prophetic gift is required to foresee the outcome. Before the week ended there would be, even in a community of angels, profanity, and bloodshed.



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A Book often predicted, but never before produced. See page 397.

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